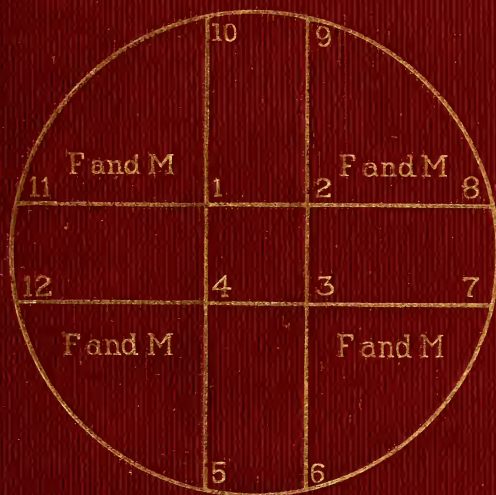


THE CREATOR'S PLAN AND MAN'S WORK





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The Creator's Plan and Man's Work

OR

**THE FOUNDATION AND CONSTRUCTION
OF THE
UNIVERSAL CIVILIZATION**

BY CHARLES G. McDOUGALL

**A Corn Grower of Illinois and a Rice Grower
of Arkansas**



WRITTEN FOR THE COMMON PEOPLE

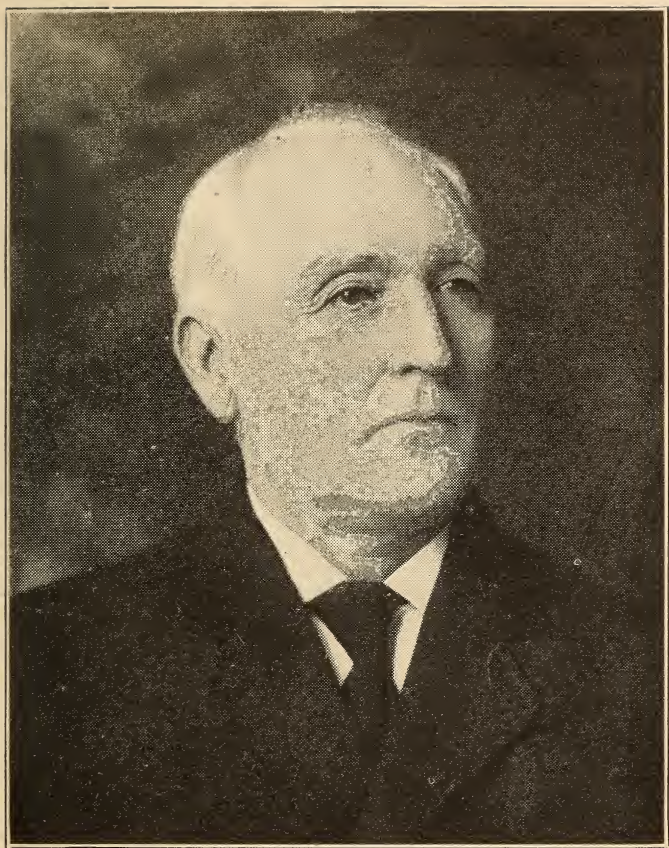
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CHARLES G. McDOUGALL.

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Preface



R. BUCKLE, the author of "Civilization in England," of which he was only spared to write the introduction, says: "For in the moral world as in the physical world, nothing is anomalous; nothing is unnatural; nothing is strange.

"All is order, symmetry and law. There are opposites, but there are no contradictions.

"In the character of nations, inconsistency is impossible.——To solve the great problem of affairs, to detect the hidden circumstances which determine the

march and destiny of nations; and to find in the events of the past a key to the proceedings of the future is nothing less than to unite in a single science all the laws of the moral and physical world.

“Whoever does this will build up afresh the fabric of our knowledge, re-arrange its various parts and harmonize its apparent discrepancies.”

To detect the hidden circumstances which determine the march and destiny of nations, and to find in the events of the past a key to the proceedings of the future is the great work which the author attempts to accomplish. While he cannot hope to achieve success in an undertaking of such magnitude, yet it possible that he has been able to do some work on a foundation upon which others may build.

Preface

III.

To the college graduate, I wish to say that I have been deprived of the benefits even of a common school education and the book may not be up to the standard of other scientific works; this field, however, is open to you; with your knowledge and education, you should be able to accomplish more than I have.

To the common people, and especially to the farmers, I will say that I am one of you and I know that you are all aware of the fact that there must be a foundation for every structure, and its construction requires force and material.

In this book I first prove that the foundation of the Universal Civilization is—The Earth was created for mankind and the fruits of the Earth are the gift of the Creator to all; and laws were made

by the Creator, the great Architect of the Universe, to carry out that intention; the Force is the constant pressure of the selfish mainspring of human conduct on the common people; the Material is the peculiar construction of the Earth, which, you have all observed, produces or contains, or possibly produces and contains both, a surplus of a few commodities in every locality.

The work so far accomplished has lifted us up out of a condition of barbarism, ignorance and superstition, and given us the right to life, liberty, equality and freedom, which I call the first four columns of the Universal Civilization.

The personal rights of mankind having in a great measure been attained, or at least discovered and proclaimed to the world, the question or demand of the peo-

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v.

ple is now a question of property, or a demand for the fruits of the earth. Therefore, it follows that every institution of government, or every column of our structure, must strengthen and support the first four columns and at the same time provide the fruits of the Earth at the lowest cost or least exertion.

In addition to the inspiration derived from the plow handle, the author desires to say that he has devoted considerable time to the study of Mr. Buckle's "History of Civilization in England," from which source he has derived much valuable information, and I also feel under obligations to my friend, Mr. Harry Atwood, of Morgan Park, Illinois, for many valuable suggestions in correcting the original copy.

Introductory

THE GRANDEST work of man* is civilization, by which is meant the change in political and social conditions, existing at the present time compared with the same conditions in a state of barbarism.

This great work of civilization is in its infancy; it is hardly begun; in fact the foundation upon which to build the structure has not been discovered.

The necessary columns or institutions for its maintenance have not been designated; the work that has been accomplished in its construction seems to be haphaz-

* See Note One.

ard, and is not securely or properly braced; we are not yet sufficiently removed from barbarism to be free from danger; there is a possibility, a grave possibility, that it may be overthrown.

It is not built upon a lasting or permanent foundation.

When all of the columns or institutions for the support of the structure are resting upon the same and the lasting foundation, the nations of the Earth will not be an armed camp; the oceans will not be covered with ships of war and destruction; and the first sights to greet the international traveler will not be forts and cannon.

When civilization is based upon the proper foundation, the instruments of war will not be necessary and will not be tolerated.

When we take into consideration the development of Japan along the present lines of civilization, and also take into consideration the vast population and resources of China, now lying dormant, and then remember that even in our own country, at the present rate of consumption, iron will be exhausted and coal a scarce commodity within a century, we can easily see what might cause a repetition of the conditions following the downfall of the Roman Empire.

With the exception of the abolition of slavery, the Roman civilization was built upon a foundation which would compare very favorably with the foundation upon which the present civilization rests.

The foundation of the Roman civilization was force or power, but finally the storms came, the Empire being weakened

by slavery and the consequent unequal distribution of wealth and political influence, was overrun by barbarians, Rome destroyed and the so called Roman civilization swept away and forgotten.

This calamity was followed by an era of ignorance and superstition, very properly called the Dark Ages.

The first work, as we all know, in the construction of a great building, is the foundation upon which to base the various columns for the support and maintenance of the proposed structure.

Formerly the foundation of the buildings in the city of Chicago, was the clay only a few feet below the surface; those buildings soon settled out of shape and had to be torn down; then piles were driven deep in the Earth and the foundation

stones were laid upon the piles; again the buildings settled and had to be torn down; at the present time holes are dug to the bed rock and filled up with concrete; the many columns for the support of the building are bedded deep in this concrete; thus the building rests upon a foundation that will stand the test of time; ancient history is a partial record of former civilizations that have fallen, like the first buildings of Chicago, simply because they were not based upon the lasting foundation.

In the construction of the proposed building, to wit, the Universal Civilization, it is the hope of the Author, first to discover the proper foundation, then will follow the construction of the necessary columns or institutions for the perpetuation of the work; all of the columns of the present civilization, that are based upon the

proper foundation will be utilized, strengthened, and made permanent; it is not the proposition to write a long and tedious book, in language that the ordinary farmer and laborer can not understand, instead, he will attempt to discover the plans and specifications, which he contends are prepared by the great Architect of the universe, for the foundation and construction of a work or building, in which all are interested, and in which all either consciously or unconsciously perform a certain part of the work.

As these plans and specifications are intended for the common people, they are simple and easily understood.

The Foundation

IF THE reader will turn to Genesis, Chapter I: 28-31, he will see according to this account of the creation that the Earth, including all things and especially the fruits of the Earth, is the gift of the Creator to mankind.

Again, Genesis, Chapter 9: 2-3, almost in the same words: “Even as the green herb have I given you all things.”

This gift of the Creator to mankind, the reader will notice, was not made to any race or class; it was simply given to ALL mankind; that evidently being the plain intention of the Creator it is only reason-

able to suppose that he made the necessary laws to carry out his intention.

The discovery of those laws will be the complete science of Political Economy, and their application, will be the Universal Civilization.

In this day and generation it would be useless to produce arguments for the Universal Civilization based upon a Theological foundation.

Theology is the result of faith, and to-day there are too many skeptics, too many doubters.

While a theological foundation may be correct, yet this age demands scientific and historic proof.

Science is the result of inquiry and patient investigation; a scientific fact is

the discovery of a natural law, in other words, the discovery of a law made by the Creator.

History is a partial record of what has happened in the World.

Here is an opportunity to write a history of mankind of many volumes; not having the time and knowledge necessary to undertake such a work, and also knowing that the common people, who have for all time led, and must continue to lead the way in all movements that have any permanent results in bettering the condition of mankind, do not have the time and inclination to read such works, I will only produce the headlines of the progress of civilization.

Every step forward points to the great truth that the Earth, regardless of

the Mosaic account of the creation and considering only scientific and historical facts, was created for mankind.

Every institution that is based upon this foundation stands the test of time, while every institution that is not based upon it falls, passes away, and is buried with the dead past.

If these statements are correct, and it is found to the satisfaction of the reader, that the Theological foundation is proven to be correct, by scientific and historical facts, then we can easily discover the institutions that must yet fall, and those that have been or will be constructed to maintain the Universal Civilization of the future.

Slavery

THE INSTITUTION of slavery, the reader will easily admit, was based upon the theory that the Earth was created for a few, at least not for all.

The beginning of slavery dates back to the time when one barbarian discovered that he had the strength to overpower another and compel him to work for a bare existence.

The history of slavery, its degradation and cruelties, would require a volume many times larger than the Author proposes to write, and would distract the attention of the reader, so that the main

object would become more or less indistinct and perhaps lost.

It is sufficient to say that slaves were sometimes branded, with hot irons the same as cattle; at other times they had no rights whatever, and the owner could put them to death for the slightest cause, or no cause at all.

In order to maintain the institution of slavery it was always necessary to keep the slaves in ignorance; when this was neglected it resulted in revolt, and the murder of their masters.

Slavery, in ancient as well as modern times, was responsible for a condition of society that can be best understood by quoting from a negro song often heard in the south before the war:

“I ruther be a nigger than a po’ white man.”

The white or free laborer was poor because he could not compete with slave labor and accumulate any property.

It was this condition more than any other one thing that caused the decline and fall of the Roman Empire.

The beginning of the final fall of slavery, in all civilized nations, dates back to the year of 1783 when a petition was addressed to the English Parliament for the abolition of the slave trade.

On February fourth, 1794, the French declared all slaves in French colonies free.

In March 1807, an act was passed by the English Parliament fixing the date of January First, 1808, upon which the English slave trade should cease.

The total abolition of the trade by other European powers and America was

gradually provided for by treaties which were enforced by the English Government.

In 1830, a bill was passed freeing all slaves in British colonies, providing for the payment to the owners of One Hundred Million dollars to compensate them for their loss.

The war of the rebellion in the United States, 1861 to 1865, was indirectly caused by slavery.

As a war measure the slaves were set free in 1863 and the act was confirmed by constitutional amendment in 1865.

This war cost about Seven Hundred Thousand lives, desolated the southern states and, including principal and interest, pensions, etc., has cost the people by this time at least Ten Billions of dollars.

The attention of the reader is called to the fact that the English method, which they have always followed in abolishing an institution that opposes the progress of civilization, is much better and less costly than the method followed in the abolition of slavery.

It, slavery, was based upon the theory that the Earth was created for a few.

Its abolition at such tremendous cost of life, and inconcievable cost of treasure, discovers the scientific fact, or natural law that no one is born to be the slave of another, and very materially helps to support the Theological foundation as the basis of the Universal Civilization, that the Earth was created for mankind.

Trade

A GAIN, in further support of the Theological foundation, we will now investigate trade, and the necessary implements of trade and travel, which are Transportation and Money.

Trade differs from slavery in this particular; it is based upon the theory that the fruits of the Earth, at least, are created for mankind.

The beginning of trade, like slavery, dates back of all authentic history.

First, trade was only barter, or the exchange of one surplus commodity for another.

Transportation facilities at the beginning of trade were very meager.

When the primeval trader arrived at the point, where the local demand was not large enough to consume all of his wares, he very probably floated them down the streams on a rude raft; later he made boats which still floated down the streams; in time he learned that poles or oars enabled him to go up the streams as well; sails afterwards replaced the oars; while today the great steam freighters carry the different surplus products of the world in any direction regardless of wind, tide or current.

Transportation on land is and always has been more difficult, and at times more dangerous, than transportation by water; rivers, mountains, deserts, wild beasts,

and barbarous countries, were at one time serious obstacles to land transportation.

Some of these were overcome in an early stage of civilization by the construction of canals, thus substituting transportation by water for that by land.

In the first stages of land transportation the primitive trader probably carried his wares on his own back; as he conquered the animals he made them carry his loads; in the winter he learned to use a rough sled; in time he began to use wheels on his sled, and so it goes, until today we have the modern railroad with mighty engines hauling trains of fifty to one hundred and twenty-five loaded cars.

It is indeed a long way from the primitive trader with his back load of a dozen

stone axes to the great locomotive with its burden of over two million pounds of merchandise.

The invention of the steam engine and the construction of railroads, very materially reduced the cost of transportation on land and caused a great increase of trade, both between the people of the same nation, called domestic trade, and the people of different nations, called foreign trade.

As trade increased, the difficulty of exchanging a surplus commodity for the desired article in the desired quantity became more difficult, consequently the invention of money.

At first money consisted of the things most generally desired, such as skins, cattle, shells, grain, mats, salt, tobacco, etc.

However, it was discovered in an early stage of ancient civilization that gold and silver fulfilled all of the requirements of money, and I might add that this discovery has never been improved upon, so far as the people are concerned, except by the issue of paper certificates, representing an equal amount of coin held in government vaults.

Along with the increase of transportation and money, came the mail, telegraph, telephone, and lately the wireless method of communication; all of which points to the fact that the Earth as a whole was and continues to be a perfect creation, and that the desires of man are limited and were intended to be limited only by the fruits of the entire Earth.

✧ Trade is the great civilizer of Mankind; in our own country the trader has

led the way from the Atlantic to the Pacific.

At the present time the advance guard of trade is found in the frozen north, and in the jungles of Africa.

Wherever the trade goes he scatters the seeds of civilization.

In China, where trade was long prohibited and where, at the present time, there is the least foreign trade of any great nation, we find a backward state of civilization.

The expected awakening of China depends upon the increase of her foreign trade.

Trade has stood the test of time, all the way from barbarism to the present state of civilization; it has led the way

and every exchange of commodities, every increase of trade, has benefited not only a few but all mankind.

Trade demands peace; it will eventually banish war.

If the reader has the time and inclination he can easily find works which will prove that the important facts concerning the history of trade, and the implements of trade, to-wit, money, means of communication, and transportation, are contained in these headlines.

Here, however, there is no mention of tariff laws, or other foolish regulations by various nations, to restrict, interfere, regulate and prevent the free exchange of many surplus commodities between the people of different nations.

This subject will be considered in the construction of one of the columns of the proposed structure.

Now we have SLAVERY, a negative argument, and TRADE, an affirmative argument; the former institution, or slavery, based upon the theory that the Earth was created for a few individuals; the latter institution, or trade, based upon the theory that the Earth was created for all.

As civilization advances, slavery recedes and is finally abolished; on the other hand, as civilization advances trade increases and becomes universal.

If the Theological foundation, to-wit: —The Earth was created for mankind, and the fruits of the Earth are the gift of the creator to all; which it is desired to support by scientific and historical facts, was

not correct, then the result would be exactly reversed; slavery would increase and become universal, while trade would recede and finally become extinct.

While the decline and abolition of slavery and the incessant increase and extension of trade, overcoming in its onward march not only the obstacles of nature but also the obstacles interposed by ignorant or selfish and meddling legislators and rulers, ought to be sufficient evidence to establish the correctness of the Theological foundation as the only true basis for the Universal Civilization; yet in order to furnish a preponderance of evidence, there are other witnesses to examine.

Roman Civilization

THE Roman government and institutions, consequently, the Roman Civilization, was based upon force or power.

The wealth that was accumulated by conquering other nations and countries and reducing the people to slavery gradually fell into the hands of a very few individuals.

The proposition that all governments derive their just powers from the consent of the governed was entirely ignored.

The conditions, so far as the common

people and the slaves were concerned, finally became unbearable.

The great majority of the people were either slaves or worse than slaves; nothing to live for, nothing to fight for; and the wealthy class were not sufficiently numerous to defend the Empire from civil discord and foreign invasion; consequently the downfall of what was called the Roman Civilization.

Rome as a dominant nation existed Twelve Hundred years, the end coming about A. D. 476.

For centuries she derived all that any nation can derive from military power; she was always prepared for war; she was mistress of the known World, both on land and sea; not only a World power but the power of the world.

From the downfall of Rome and the disappearance of her civilization we learn that force either to maintain peace or perpetuate war, is not the proper foundation upon which to build a lasting civilization.

Protection From the Wrath of God

ABOUT Five Hundred years after the fall of the Roman Empire, owing to the incessant pressure of the principal mainspring of human conduct, SELFISHNESS, the common people first began to doubt the doctrine of the Clergy and manifested a desire to better their condition.

During the Five hundred years mentioned above, the Clergy alone were able to read and write, consequently had an absolute monopoly of knowledge concerning the laws of nature.

In the absence of physical knowledge, or knowledge concerning the laws of nature, man is always superstitious; any unusual natural occurrence is therefore attributed to the interference of the Deity.

A comet, an eclipse, a severe storm, a dry season, a wet season, an earthquake, and especially an epidemic, is to them a manifestation of the wrath of God sent to chastise them for their sins. In the great depths of their ignorance the people wanted PROTECTION FROM THE WRATH OF GOD, and that was the foundation upon which civilization, if it might be called civilization, rested.

The church or the Clergy claimed to be able to furnish the desired protection; all the people had to do was to believe the doctrine and contribute their wealth to the church.

As knowledge increased in spite of all opposition and became diffused among the people, the Clergy found it necessary to persecute and torture the people, in order to make them believe the doctrine, and thus be able to continue themselves in power over them; it was then that the struggle began for religious liberty.

This struggle between the people and the church continued with more or less violence until the treaty of Westphalia, A. D. 1648, and finally resulted in religious liberty for every one in the higher civilized nations.

For the first five hundred years following the downfall of Rome, the ignorance of the people was so dense that they made no serious protest against the rule of the church.

The present conditions in Russia would probably be a fair comparison of the conditions existing during the remainder of the period up to the treaty of Westphalia, except that the instruments of torture now in use to maintain the Russian Autocracy in power are not quite so barbarous as those in use at that time.

Protection from the wrath of God, or government by the church, was based upon the theory that the Earth was created for the Clergy; this attempt to maintain government based upon a false theory, ignoring the fact that the Earth was created for mankind, has long since fallen in all civilized nations.

Feudalism




AT the time the Clergy first commenced to persecute and torture the people, to make them believe the doctrine of the church, the land was owned or controlled in large tracts. In order to protect themselves from the persecution of the Clergy the people allied themselves with the large land owners. This system of government was called the Feudal system. It was the first attempt of the people to establish government on a secular basis instead of a spiritual basis.

Under this system of government the common people were little, if any, better than slaves; but it must have been better

than government by the church, otherwise it could not have lasted as long as it did.

Feudalism was based upon the theory that the Earth was made for a few large land owners; its decline and fall was caused by the growth of cities, the increase and diffusion of knowledge and the consequent loss of power by the church.

The French Revolution

 GAIN Coming down to modern times in 1789, we have the French Revolution.

The King, the Aristocracy, and the Clergy of France at that time, seem to have labored under the opinion that the Earth was created for them.

The rights and welfare of the common people were entirely ignored and the conditions in France were fast approaching the conditions existing in Rome before the fall of the Empire.

If France at that time had been like Rome the power of the World, and the

surrounding countries inhabited by barbarians, the probabilities are, the conditions following the fall of the Roman Empire would have been repeated.

In the absence of barbarians to overrun the country, the common people of France, held together by the first law of nature, selfishness, or self preservation, either beheaded or banished the Aristocracy and the Royal family, and took possession of the land that the Creator had given to them; by so doing they simply restored stolen property to its lawful owners. While the combined military forces of Europe were able to restore the Monarchy for a short time, yet the declaration of American independence had been made; the fiat had gone forth "That all governments derive their just powers from the consent of the governed, and all men are

born equal, with certain inalienable rights; among these are life, liberty and freedom.”

Here we have four natural laws, four scientific laws, that the Creator made for the construction of the Universal Civilization, proclaimed to the world at one time.

Recapitulation

A Sufficient number of the witnesses have now been examined, let us sum up the evidence. The object, the reader will remember, is to prove by scientific and historical facts that the Earth was created for mankind, and the fruits of the Earth are the gift of the Creator to all, and thereby establish the correctness of the Theological foundation upon which to build the Universal and lasting Civilization of the future.

Trade and the necessary implements of trade and travel, to-wit, transportation, means of communication and money, are

built upon this foundation; they have witnessed the decay of nations and the fall of Empires; have overcome in their onward march many natural obstacles, and flourished in spite of the meddlesome legislation of ignorant legislators and rulers, and continue to increase in importance.

On the other hand we have the following witnesses:

First—Slavery; Earth was created for slave owners; Abolished.

Second—Roman Civilization, for a few; Fallen.

Third—Protection from the wrath of God, or government by the church for the benefit of the Clergy; Buried with the dead past.

Fourth—Feudalism; Earth was created for a few land owners; Abandoned.

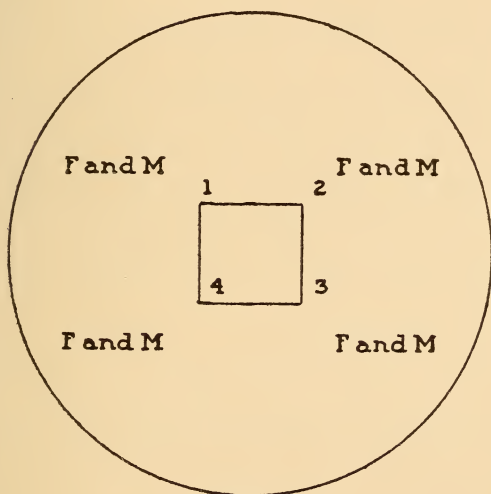
Fifth—An attempt to repeat Roman misgovernment by the Royal family and Aristocracy of France; Banished or beheaded.

The silent but undeniable testimony of these witnesses, together with the scientific facts, the right to life, liberty, equality, and freedom, which establish government of the people, conclusively proves that the Earth was not created for a few individuals, and also proves the correctness of the Theological Foundation that the Earth was created for mankind, and the fruits of the Earth are the gift of the Creator to all, and that is the foundation upon which is being constructed the Universal Civilization of the future.

At least the Author claims the case is won, and the foundation upon which to

base the various columns for the support of the magnificent structure, the Universal Civilization, is finally discovered.

Diagram Showing Work So Far Accomplished



IN the above diagram the circle represents the Earth which is the limit of desires.

F represents the force, which is the constant pressure of the selfish mainspring of human conduct on the common people.

M represents the material, which is the peculiar construction of the Earth, containing or producing a surplus quantity of a few commodities in every locality.

This force and material has constructed the first four columns of the Universal civilization as shown in the diagram, to-wit: No. 1, The right to life; No. 2, Liberty; No. 3, Equality; No. 4, Freedom, or the pursuit of hapiness.

These four columns are based upon the proposition that the Earth was created for mankind; they represent the personal rights of man, and also establish government of the people, which is the only kind of governemnt that the Creator made any laws to establish or perpetuate.

The Force and Material

THE foundation of the structure having been discovered, before proceeding with the erection of the various columns necessary for its support and maintenance, it is advisable to examine the force and material provided by the Creator for the construction of the building.

The immediate object is to establish the fact that things do not happen, that the movements of the various bodies composing the solar system, and likewise the action of man, and even the method that we adopt for the production of the fruits of the Earth were designed by the Creator.

With the aid and observation of other astronomers, Kepler, born in 1571, discovered the following natural or Divine laws:

First—That the planets move in elliptical orbits, of which the sun occupies the focus.

Second—That an imaginary line joining the sun and any planet moves over equal space in equal time.

Third—That the square of the times of the revolutions of the planets are as the cubes of their mean distance from the sun.

Afterwards, Newton, born in 1642, noticed that an apple falling from a tree always fell down instead of up or sideways, which led to his discovery of the law of the Attraction of Gravitation; that is, “That

every portion of matter attracts every other portion of matter, with a force directly proportional to the product of their masses, and indirectly proportional to the square of the distance between them.”

The discovery of this law established the fact that the various bodies composing the solar system were held in their orbits, as discovered by Kepler, by the same force that caused the apple to fall to the Earth.

The reader will probably notice that these laws are somewhat complicated and beyond the comprehension of the common people, but it was the discovery of these laws, and other laws of nature, or more properly speaking, other laws made by the Creator, and the diffusion of the knowledge or information resulting from their discovery, that led to the downfall of protection from the wrath of God.

That knowledge of this particular kind would lead to its downfall was well understood by the Clergy.

In support of this assertion, Copernicus a famous astronomer of Poland, born in 1473, anticipated the discovery of the laws, which were afterwards discovered by Kepler and Newton, and published the same in 1543, for which he was promptly excommunicated by the Pope.

At the present time, while we, the common people, do not understand the laws, yet we know that God never manifested any wrath; that he does not interfere with the affairs of mankind; and that the laws controlling the universe, controlling the solar system, also controlling the movements of the Earth, giving us summer and winter, seed time and harvest, also controlling the elements of the Earth, giv-

ing us rain, snow and hail, sunshine and cloud, are made, fixed, and unchangeable and will so continue until the end of time.

It has been shown that the Earth was created for mankind, and the fruits of the Earth are the gift of the Creator to all, which is the only foundation upon which to build the Universal Civilization, and now it is the contention of the Author that laws controlling the action or conduct of man, in connection with other laws controlling the production of the many and various commodities required to satisfy the desires, were also made, fixed and likewise unchangeable which will cause universal government of the people and also cause a condition of society or state civilization in which each and every one will have and enjoy an abundance of the necessities, and some more or less, according to

individual exertion and ability, of the pleasures and luxuries of life.

These laws can only be compared to the law of the attraction of gravitation; they are natural or Divine laws made by the Creator, and will accomplish their purpose with the same undeviating certainty that the law of the attraction of Gravitation, discovered by Newton, holds the Earth in its orbit.

The Force or Laws Controlling the Action of Man



CLOCK usually has two mainsprings; one of them causes the hands to indicate the time, the other one causes a small hammer to strike the hour.

Likewise there are two mainsprings of all human conduct or action.

One of the mainsprings of human action is Sympathy, which we will liken to the spring of the clock that causes the hammer to strike the hour.

The other mainspring of human conduct is often referred to as the first law of nature, self preservation, or in a word Selfishness, which we will liken to the spring of the clock that causes the hands to indicate the time.

After the hour is struck the mainspring that causes it to strike remains inactive until the time comes for it to strike again; if the machinery should become disarranged so the hammer kept on striking until the power of the spring was exhausted, we would send it to the jeweler for repairs.

Likewise, the sympathetic mainspring of human conduct is not made to maintain continuous action.

We are informed that some one is in great distress, immediately we rush to his assistance.

We are informed that the hot winds have destroyed the crops over a large territory; directly, the sympathetic mainspring is in action and we contribute car loads and train loads of the necessities of life to relieve the distress.

Again the morning papers announce that San Francisco is destroyed by an Earthquake and the people are in need of assistance.

The Sympathetic mainspring flies into action and in a few days Three Hundred Thousand dollars in excess of the amount needed is freely contributed.

On the other hand Uncle Tom's Cabin is published in 1851, depicting a somewhat magnified condition of the suffering and distress of the slaves in the south.

It is intended to act upon the Sympathetic mainspring of human conduct, but this was a case that required continuous effort, consequently there was no action of any great importance.

Likewise the Prohibitionists have in their speeches and papers described the suffering and great distress of the drunkard's wife and children, but the election returns show they do not gain votes to any great extent, and what is accomplished in this connection is the result of the more selfish arguments and methods of the temperance League.

On the same principle that the continual use of the right arm of the blacksmith causes the development of the muscles of the arm, the improved methods of communication and transportation of supplies to those in distress causing the more fre-

quent use of the sympathetic mainspring of human conduct, it is possible that it will also become of more importance.

However, it is quite evident that sympathy was only intended to relieve immediate distress, therefore does not remove the cause.

Selfishness, the other mainspring of human conduct is constructed to maintain continuous action.

Newton saw the apple fall to the ground, it was a perfectly natural occurrence, but it did not fall up or sideways; he believed there was a reason or force that caused it to fall to the ground; he afterwards proved that the same force that caused the apple to fall down was the force that held the Earth and other bodies composing the solar system in their orbits.

Likewise, you observe the selfish child reach out and grab the largest apple; you reprove the action, but it is the same motive, the same mainspring of human conduct, that has given us the right to life, liberty, equality, and freedom.

In 1861, Nine years after Uncle Tom's Cabin was published, the first shot of the war of the Rebellion was fired at Fort Sumpter; a call was issued by President Lincoln for Seventy-five Thousand volunteers, not to free the slaves but to maintain the Union.

This call was answered by many more than the required number; whole regiments were on the way in a few days.

It was the selfish mainspring of human conduct in action to maintain the union, because it was necessary in order to per-

petuate government of the people, against the selfish motive of the slave owners of the south to perpetuate slavery, and even up to the time that the slaves were set free, as a war measure, another selfish motive, it was an insult to the vast majority of the union soldiers to tell them they were fighting to free the slaves, which shows the small effect that Uncle Tom's Cabin and other sympathetic arguments had upon the people, and also shows that the war was fought on both sides from purely selfish motives.

Lincoln's speech at Gettysburg confirms every statement herein made, in regard to the war of the rebellion; this remarkable speech I will take the liberty of quoting in full:

“Four score and seven years ago our Fathers brought forth on this continent

a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

“Now we are engaged in a great civil war, testing whether that nation, or any nation, so conceived and so dedicated can long endure.

“We are met on a great battle field of that war.

“We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live.

“It is altogether fitting and proper that we should do this, but in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground.

“The brave men, living and dead, who struggled here, have consecrated it far

above our poor power to add or detract.

“The world will little note nor long remember what we say here, but it can never forget what they did here.

“It is for us the living, rather to be dedicated here to the unfinished work which they who fought here have thus so nobly advanced.

“It is rather for us to be here dedicated to the great task remaining before us; that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall have not died in vain, that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the Earth.”

If the reader will now turn to the declaration of American independence, the most eloquent appeal ever written to enlist the support of any people, in any cause, he will find Twenty-Seven reasons given to justify their action, only one, the last one, exactly in the right place, is intended to act upon the sympathetic mainspring of human conduct, while the other Twenty-six were intended to act and did act upon the selfish mainspring with force that Great Britain could not conquer, partly because the eloquence of the selfish appeal gave us the support of the French people, and many of the leading men of England.

The meaning of the word SELFISHNESS, as herein used, can now be easily understood.

The declaration of independence was made, and the war of the revolution fought,

as all the world knows, in order to establish government of the people, in other words, quoting from the declaration of independence:

“We hold these truths to be self evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and freedom.

“That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed”.

Quoting again from Lincoln’s speech: “We have come to dedicate a portion of that field as a final resting place for those who gave their lives that that nation might live,—and that government of the people, by the people, for the people, shall not perish from the Earth.”

I have now produced the highest authority in all history, the declaration of American independence, and Lincoln's speech at Gettysburg, to prove that the war of the revolution was fought to establish and trasmit to future generations the personal rights of mankind, and the war of the rebellion was fought that those rights, or that government of the people, by the people, for the people shall not perish from the Earth.

It being an admitted fact that the motives of all human conduct are either sympathy or selfishness, then the same motive that caused the selfish child to reach out and grab the largest apple is the motive or force that causes the advance of civilization, and will eventually construct the various columns necessary for the support and maintenance of the Universal Civilization of the future.

The laws controlling the action of man are supposed to be more complex than other natural laws.

It is now the hope of the Author that it has been shown to the entire satisfaction of the reader, that the constant pressure of the selfish mainspring of human conduct, on the common people, is the force or natural law, that compels us to act; has lifted us out of barbarism, ignorance, and superstition; given us the undisputed right to life, liberty, equality and freedom; and caused the present state of civilization.

It is the contention of the Author—see page 47—that laws controlling the action of man were made fixed and unchangeable and etc.; this being the law controlling the action of man then it is not complex, in fact any law provided by the Creator, pertaining solely to mankind and the

Earth, must necessarily be simple and easily understood, in order that it may be discovered and applied by the common people.

Those at the top, it should be remembered, always seek to maintain existing conditions and permit the advance of civilization, only to prevent revolution, and they often fail to act in time to accomplish that.

Comparing this law controlling the action of man with the laws controlling the movements of the planets discovered by Kepler, and the law of the Attraction of Gravitation discovered by Newton, we can easily see the difference between the laws that were only necessary for astronomers, and those that are necessary for the common people to understand.

The only reason I am able to give why

this law has not been discovered is—because it is so very simple.

The many and complex questions, and actions of individuals, groups, and parties, may have caused the great thinkers and writers to overlook the law that lay on the surface, and seek for its discovery in other places.

Or possibly they may have decided that things just happen so far as man is concerned, and the Creator made no law controlling his action.

However, this is the law that the Author contends controls the action of man, and the constant pressure of the selfish mainspring of human conduct on the common people is the cause of the advance of civilization.

The Material

IT is now advisable to establish an important fact that may not be generally known, except by farmers, concerning the production of the fruits of the Earth, all of which, it has been shown, are necessary to satisfy the desires.

The Author, being an ordinary Illinois farmer, does not have a very lively imagination, but it sometimes seems that the desires might have been somewhat restricted, without any great detriment to the happiness of man, and all things necessary to satisfy them placed in a much smaller territory, for instance, ten miles square; there would be no desire to travel because there would be nothing new to see.

Every ten miles square being exactly alike, would be rather monotonous, but it would save the construction of railroads, canals, and other means of transportation and travel.

Altogether everything taken into consideration such an Earth would save a lot of hard work, and might be an ideal place to live in; every thing would be on a dead level, and no desire or possibility for improvement.

However, the Earth we have to deal with was not made on that plan; in fact it evidently was made on exactly the opposite plan.

The coal, iron, gas, oil, copper and other minerals are found in large quantities, often in almost inaccessible places; much larger quantities, in fact, than any

possible population can consume in the immediate vicinity; also experience has shown that the Earth is a specialist in the production of almost every commodity.

While the soil and climate of any locality will prouce a great variety of products, yet only a few commodities can be produced in any locality with regularity and great abundance.

Some of the products of agriculture, for instance corn and cotton, are produced in surplus quantities on strips of land called belts, extending across the country East and West.

Wheat, including both varieties, winter and spring, is grown over a much larger territory than corn or cotton.

Potatoes, from some reason, probably more on acount of the soil than the climate,

are produced in large quantities in one county of a state, or possibly in parts of several counties.

Other products of agriculture, rice, a very important commodity, in fact furnishing the principal article of diet of more people than any other one product of the soil, requires a steady hot climate for two or three months, and a subsoil that will hold water; as it has to be grown in water from one to three inches deep, it is necessary to have an abundance that can be procured at reasonable cost.

The different varieties of fruits are grown more or less all over our country, but the surplus supply that furnishes the markets, like all other supplies that furnish the markets with the necessities of life, is grown by specialists, on soil and under cli-

matic conditions that seem to have been made for that especial purpose.

It is this very important fact that I wish to impress upon the reader, to-wit, THAT THE EARTH CONTAINS OR PRODUCES A SURPLUS QUANTITY OF A FEW COMMODITIES IN EVERY LOCALITY.

Therefore, it follows, if there is hunger, starvation or famine, it is man's folly and not the fault of the Creator.

Ours is a large country over which there is absolute freedom of trade; consequently we adopt the surplus method of production, which causes our immense domestic trade; but the small country, with the less variety of soil and climate, must necessarily abandon this method.

A most convincing example, confirming the correctness of the theory here advanced, has just come under my observation; not only observation but actual experience.

We, that is the Author and his brother William, he always insisting on arousing the family at half past four in the morning, and I insisting on working in the fields until sundown, when the chores were done, wasted very little time.

After thirty years of this kind of work we had a little money ahead; in order to be sure and save it from the predatory trusts, corporations and bloated millionaires, we went down to the Grand Prairie of Arkansas and bought a piece of land.

We knew all about drainage and wanted a piece of flat land that could be

drained without an expensive ditch for an outlet.

We found exactly what we wanted, and for a fact it was a "peach" of a farm.

The surrounding country was fair to look upon and seemed to be prosperous. There were nice large houses and barns, and most of them newly painted, so we proceeded to build as well if not better than the rest of them.

Then we tile-drained eighty acres for a beginning.

After several years of experience, we were convinced that, while it would grow a great many things, just as the land agent said it would, yet we could not make it grow enough of anything to support the family and pay the taxes; and there was quite a patch of it.

The principal crop was oats, sown in the fall, September or October, but it was usually so dry at that time of year that they failed to come up; if they did come up and stood the cold rains of winter, it was so wet and sultry at harvest time that it was almost impossible to harvest and thrash the crop; so we found it to be a country without either seed time or harvest.

Then we tried corn and soon found that it would take a man to only a few acres to keep the crab grass from smothering it out.

As to live stock—first we had the buffalo gnats early in the spring; then the green heads; next came the black flies and mosquitos in swarms; and finally the bone picker, a large black fly that comes late in the fall; it derives its name from

the fact that there is not much left of live stock by that time except the bones.

It was plain to us under the circumstances that it was not intended for a stock country.

After several years, as it was getting rather monotonous to send money from our Illinois farm to pay Arkansas taxes, and having by this time lost confidence in the agent that sold us the land, we asked another land agent to tell us plainly what the land was good for.

Said he, "I was born here, lived here all my life, am now over sixty and know exactly what this land is good for and can tell you just what to do; the only way to make a living here is to cut Prairie grass and make hay; so far as the land is concerned, it is good to skin northern suckers."

“Now” said he, “you go and fix up your fences and gates, and paint the buildings so they will look like you are making money, and I will sell it for you to another northern sucker and you will be out.”

That was surely an eye opener; then it was that we discovered that all the newly painted houses were for sale or occupied by new comers.

About this time a man by the name of Fuller, a rice grower from farther south, drilled a well, found plenty of water, and put in a crop of rice. He harvested about eighty bushels to the acre.

Four years experience has shown that the land that was good for nothing except to grow prairie grass and skin northern suckers, will produce on an average from sixty to eighty bushels of rice per acre, and

the rice as it comes from the thresher is worth about a dollar per bushel.

From absolutely nothing in two years, the rice industry in one county has grown to over three hundred thousand bushels.

Under these conditions instead of fixing up the fences and painting the buildings, we put in a rice plant. In the fall after the first days threshing the Author was inspired to write a poem.

THE RICE OF ARKANSAW.

The rosy light of dawn appears,
The Hoot owl cries "who awe, who awe,"
The rice birds sing in chorus gay
Way down in Arkansaw.

The crow flies o'er the ripening fields
And cries his kaw, kaw, kaw,
I see, says he, some rice is ripe
Way down in Arkansaw.

The engine hums a merry tune,
The thresher, calls for straw, more straw;
The rice rolls out in golden streams
Way down in Arkansaw.

The farmer wears a happy smile,
In glee he laughs ha ha, haw haw;
It seems we'll have some dollars yet
Way down in Arkansaw.

My folks up north are smiling too,
The boys cheer hurrah, hurrah;
This letter brings a check for us
From far off Arkansaw.

Go bear this challenge far and wide
And blaw your bugles, blaw;
I dare you find a spot on Earth
That beats the rice of Arkansaw.

The first settlement was made on this land in 1685 at Arkansas* Post; most of it has changed ownership so many times that the shortest possible abstract of title makes a book.

Millions of dollars have been lost by the settlers trying to make a living and find out what the Grand Prairie of Arkansas was good for.

It has taken about two hundred and twenty years to find that it was made to grow rice.

Now since the discovery, it is easy to see that it was intended for irrigation.

The subsoil about two feet below the surface holds water like a dish. I might add that it holds it from coming up as well as going down; farmers will know what that means in a hot climate.

*Spelled Arkansas, pronounced Arkansaw.

Up to the present time we have found an abundance of water in less than two hundred feet, and there is a seed time and harvest for rice.

This is an extreme case, both in the length of time and treasure required to unravel the hidden mysteries of nature, in other words, to discover the unchangeable laws of the Creator, that ought to have been plain to any ordinary observer with very little exertion of the brain.

It seems it was intended that man should see, think, and then act; if he fails to do this he does not discover the law and gets into trouble.

In a few years the farmers of the Grand Prairie, like the farmers of the corn belt, cotton belt, fruit belt, potato patches etc, will produce the surplus product, the

crop that yields the greatest return with the least labor, the crop that pays best, which is rice.

While it is entirely unnecessary and may possibly distract the attention of the reader, yet if you contemplate buying land and the Agent tells you it will grow any thing you plant, be careful; the Earth was not made on that plan.

If all the newly painted houses are for sale, or occupied by new comers, remember there are predatory land agents as well as predatory trusts.

If you get into trouble you may live to get out, like I did, or it may take two hundred and twenty years.


The force and material have now been examined; the material is the peculiar construction of the Earth containing or

producing a surplus of a few commodities in every locality, in a word, the SURPLUS.

The force, as before stated, is the constant pressure of the selfish mainspring of human conduct on the common people, in a word, selfishness.

The force, or SELFISHNESS, causes the advance of civilization, while the SURPLUS causes trade and travel which will make it universal.

Recapitulation

 HE Author hopes that the following scientific facts have been established.

First—That the Earth was created for mankind.

Second—That all men have the right to life.

Third—That all men have the right to liberty.

Fourth—That all men are created equal.

Fifth—That all men have the right to freedom.

Sixth—That the desires of man are only limited by the fruits of the Earth.

Seventh—That selfishness is the prime motive of human conduct.

Eighth—That the earth produces or contains a surplus of a few commodities in every locality.

Since the beginning of the present civilization, the principal object has been to discover and establish the personal rights of mankind. The results in our own country are stated in the above established facts numbered, Second, Third, Fourth and Fifth.

These facts simply amount to the discovery and application of that number of natural or divine laws which establish government of the people.

The maintenance and perpetuation of those laws is absolutely necessary; First in order to continue the present state of civilization, and Second; in order to attain the higher and universal civilization of the future.

Day after day, year after year, century after century, the irresistible force of the constant pressure of the selfish main-spring of human conduct on the common people has met and overcome the selfishness of those at the top (who have always opposed the progress of civilization) and have transmitted to us the undisputed right to life, liberty, equality, and freedom; they are the first four columns of the Universal Civilization; they are plainly based upon the proposition that the Earth was created for mankind. They have been placed upon the lasting foundation

by the pike and the sword, by the cannon and the musket, by the carnage of war and the tortures of the inquisition, by the blood of the martyrs and the heroes of a thousand battles; they represent the most valuable inheritance of those now living from those who have gone before; and make it possible for us and our posterity to continue the work and complete the structure, in a less barbarous and more civilized manner, simply by the force of public opinion expressed by the ballot.

Let us then lay away the implements of war, death, and destruction, and never bring them forth again except in defense of our sacred inheritance, the right to life, liberty, equality, and freedom. These have been won by the sword and it is in their defense alone that we are justified in ever again withdrawing it from the scabbard.

With the exception of the freedom of trade, which is a personal right of mankind, and almost made compulsory, if we wish to enjoy the fruits of the Earth by the surplus method of production, the question from now on is not a question of liberty or personal rights, at least in our own country, but it is a question of property or the right of mankind to the fruits of the Earth.

When the Creator said:—Genesis 8:22 —“While the Earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease,” He knew that the law of the attraction of gravitation was in full force and effect and would so continue for all time.

With the same confidence he says:—Genesis 9:3—“Even as the green herb

have I given you all things.” He also knew that he had made the laws that would carry out that intention.

He had made the desires of man only limited by the fruits of the Earth.

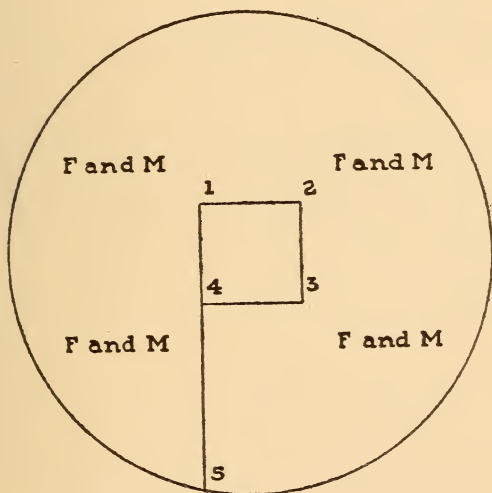
He had made the Earth to contain or produce the surplus and he had made the selfish mainspring of human conduct, the combined action of which has (I make this assertion without the least fear of successful contradiction) produced the present state of civilization.

To give security to the work so far accomplished and carry out the intention, “Even as the green herb have I given you all things,” other columns are yet to be constructed, by the same force and material that has done the work so far accomplished, and will eventually complete the construction of the Universal Civilization.

It is not the intention of the Author to look for a needle in a hay stack or present any long winded theories.

The only object is to discover the natural laws or institutions necessary to maintain government of the people and at the same time carry out the intention of the Creator, that mankind should have and enjoy the fruits of the Earth; these laws were made for the common people, consequently they are simple and easily understood, not the least complicated, when discovered and applied; will not need any government control or tinkering of any kind.

*Diagram Showing
Construction of
the Fifth Column*



*Private Ownership of the Earth and
Business*

THe private ownership of the land in large tracts causes inequality, helps to support the Aristocracy and the kingdom; in small tracts, large enough to insure economical production, prevents the unequal distribution of wealth and power and helps to support government of the people. The business of trade which is a very important part of the gift of the Creator to mankind should also be limited to the amount necessary for the economical distribution of the product.

The Private Ownership of the Land and Business

ALL movements resulting in the progress of civilization, from barbarism to the present time, have originated and been fought out by the common people.

As it has been in the past so will it continue to be in the future, except the leaders of the future will very probably be the farmers.

There are two good reasons why this expectation should be realized.

First—The free rural delivery of the mails will greatly facilitate and increase the diffusion of knowledge among the farmers, which will cause them to take a more active and intelligent interest in public affairs; in addition to this the rural telephone furnishes means of instant communication with each other, thereby knitting them more closely together and obliterating the jangles and jealousies of the past.

Second—In the olden times, before the use of complicated machinery became universal, those engaged in manufacture had time to think, but now the workingmen engaged in every industry except farming must give their undivided attention to their work, a little slip of the memory would probably result in death or permanent disability, or in some occupations, disaster, causing the death and injury of many innocent people, and great financial loss.

With the farmer it is different; after the team is hitched to the plow, he throws the lines over his back and is at once inspired to think.

At least the Author can say truly that it was the plow handle that inspired him to write this book.

Long years ago, the plan of the book, the only foundation upon which to build the Universal Civilization, and the columns or institutions necessary to maintain the structure and carry out the intention of the Creator that all mankind should have and enjoy the fruits of the Earth, were derived from the inspiration of the plow handle.

After forty years of working and thinking on the farm, doing all kinds of work, anything that every farmer does,

from a renter to a land owner, it is my honest conviction, that thinking is no disadvantage to a farmer, either financially, bodily or mentally.

It soon becomes a pleasure to think; the hard and disagreeable job is done before you know it; the long hot day in harvest passes over like a summer cloud; the long lonesome ride in the drizzling rain and mud is finished and you do not notice that it is disagreeable.

It is not always essential to the farmers best interest to think about making money; on our shoulders in a great measure rests government of the people, and upon its maintenance depends the onward march of civilization.

The ownership of the land and rent has been discussed at great length, by var-

ious writers on Political Economy, without arriving, so far as known to the Author or the common people in general, at any definite conclusion.

While it is known that certain laws and institutions in regard to the ownership of the land are necessary in order to maintain the Aristocracy and the kingdom, the Autocracy and the Czar, yet it has not so far been discovered, what is necessary in this respect to maintain government of the people.

As we now know positively that the right to life, liberty, equality, and freedom established government of the people, we may be equally positive that the law was made in regard to the private ownership of the Earth that will maintain that system of government.

If the Author fails to discover this law, some one will discover it either before or after it is applied; then it will be evident that it does its work with the same precision as the law of gravitation holds the Earth in its orbit either discovered or undiscovered.

Copernicus, it will be remembered, failed to discover the law of gravitation, but his failure did not affect the law one way or the other.

We, the two of us who had the experience with the predatory land agents in Arkansas, happen to be the fortunate owners of two farms, one of them Illinois corn land, the other Arkansas rice land, over Twelve Hundred acres in all.

The question arises. Can it be possible that this land was created for us?

Surely not, is the only answer.

A deed may, on its face, convey the land to an individual, his heirs and assigns, for all time, but in reality it only conveys the right to farm or develop the land's resources, for the benefit of mankind, during good behavior.

The farmer's prosperity and ability to make a living and pay the taxes depend entirely upon their success in making the farm produce the greatest possible return.

The selfish mainspring of human conduct compels us to divide the production of farm products according to the soil and climate, the farmer of each locality confining their labor and capital to the production of the crop or commodity, or rotation of crops, that yields the greatest return; in other words, selfishness compels us to produce the surplus.

We, the farmers, have no combinations to restrict production, to hire our labor for less than it is worth, or to sell our products for more than they are worth.

We have for many years submitted to the injustice of tariff taxes, levied for the sole benefit of the predatory trusts and corporations, and yet dispose of our own products under the competitive system, not only competing with each other, but also, as will hereinafter be shown, competing with the farmers of the whole world..

Under this system the demand and supply fixes the price; the individual owner has little to say; whether he says little or much, his influence on the market price is as a drop of water compared to the ocean.

The correctness of this reasoning be-

ing indisputable, then it follows that mankind is not injured by the private ownership of land in small tracts. The selfish mainspring, as provided by the Creator, compels us to produce the surplus; when the day comes that we have to sell it, we discover that we are only working for mankind.

The law of competition, which is the only law provided by the Creator for the transaction of business by the individual, overcomes the inequality of the private ownership and provides the fruits of the Earth, under the surplus method of production, in the largest quantities, at the lowest prices, or least exertion.

We are now seeking for the law pertaining to the ownership of the Earth which will perpetuate, or at least help to

maintain, government of the people and, at the same, time carry out the intention of the Creator: "Even as the green herb have I given you all things."

The individual ownership of the Earth perpetually limited to small tracts, sufficiently large, however, to insure the economical production of the various commodities to satisfy the desires, evidently fulfils both requirements as above stated, consequently, is the natural law, or the law provided by the Creator, for the private ownership of the soil whereby mankind should have and enjoy the fruits of the Earth.

Another law, as before stated, that modifies the seeming inequity of the private ownership of the land is competition, which will be hereafter considered.

The ownership of the land gives stability to the government; in small tracts to government of the people, and perpetuates liberty; in large tracts to Monarchy, and temporarily upholds that system of government which must inevitably fall for the simple reason that the Creator made no laws either to establish or perpetuate it.

The safety of government of the people depends in a great measure upon the distribution of wealth; therefore, the greater the number of individuals who have homes, farms, and business of their own the better it is for all.

Tenant farmers may be very good citizens, but it is contrary to their welfare and to the welfare of mankind in general for the land to be owned in large tracts, and is especially dangerous to government

of the people; therefore, cannot be tolerated.

In regard to the amount of land that one individual should be allowed to own in any locality, the size of the surrounding farms, or the size of farms occupied by tenants, would be an excellent guide to establish the proper amount of land for one to own in that locality to insure economical production.

When it is discovered that an individual owns enough to make two or more such farms, all of them but one, after due notice, giving the owner sufficient time to sell or dispose of it at private sale—he failing to do this—should be sold at public auction. At the present time there might be some injustice in this proceeding, but under the law provided for the ownership and operation of the Public Utilities, which will first

be in full force and effect, there will be no object in holding large tracts of land and there will be no injustice in using force to prevent it. (See Ninth Column.)

This being the natural or scientific law provided by the creator applying to the ownership of farm lands, it also applies to the ownership of city lots, timber lands, coal, iron, and other mineral lands. The deeds to those lands are no better than the deeds to our farms and all the owner should really own is the improvements and the right to use the property for the benefit of mankind.

The only way to accomplish this is to limit the mine or land of whatever description to the amount necessary to insure economical production; then all of the business of production will be carried on or transacted under the competitive system,

the same as farming, without government interference or regulation of any kind.

The business of trade, almost made compulsory by the surplus plan of production, should also be limited to the amount necessary to insure the economical distribution of the product.

The Creator made the Earth to produce the surplus. He evidently knew that it would cause trade; consequently, trade is a very important part of the gift of the Creator to mankind. It is no injustice, only restoring stolen property, to prevent monopoly in the ownership either of the Earth or Trade.

A word to the wise ought to be sufficient. Monopolist, read up on the causes that led to the French revolution.

The only thing not yet considered pertaining to the construction of this column is the falling waters.

After the coal, gas and oil are exhausted it will be found that the force of falling water, for the generation and diffusion of power and heat, is the most valuable single gift of the Creator to man.

In order to prevent the possible monopolizing of this gift it would seem advisable to prevent its private ownership and allow water rights to be held only under lease from the government.

While coal, gas, and oil are found in large quantities, yet the supply is not inexhaustible and there are no provisions of nature, so far as known, to replenish the supply.

However, there are natural provisions made to perpetuate the same amount of

water; consequently, the streams will always continue to flow and the force of falling water will continue for all time for light, heat, and all purposes where power is required.

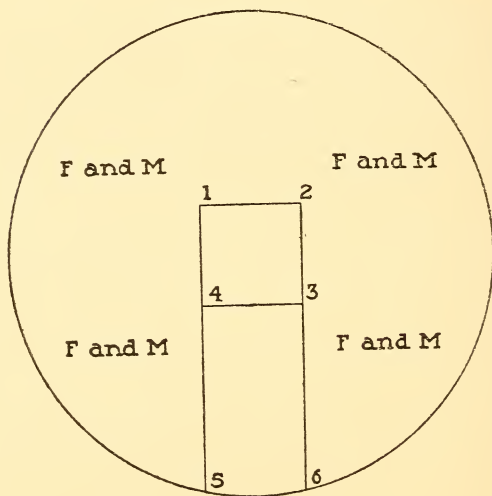
The object of the Author, as previously stated, is to discover the laws provided by the Creator for the maintenance and perpetuation of government of the people and at the same time carry out his intention that mankind should have and enjoy the fruits of the Earth.

To limit the private ownership of the Earth to the amount necessary for economical production, and also limit the ownership of the business of distribution to the amount necessary for its economic transaction, evidently fulfills both requirements that is, helps to perpetuate government of the people, and also provides the fruits of

the Earth in the largest quantities at the lowest price, or the least exertion.

This, the Fifth column of the Universal Civilization, is in course of construction in all countries, and the selfish mainspring of human conduct may be depended upon to complete the work.

*Diagram Showing
Construction of
the Sixth Column*



Competition

COMPETITION is the only law provided by the Creator for the transaction of business by individuals; it is intended to overcome the inequality of the private ownership of the Earth and business, and provide the fruits of the Earth to all at the lowest price, or least exertion.

CONSTRUCTION OF SIXTH COLUMN

Competition

PROBABLY The best place to get a fair understanding of Universal Competition would be a visit to the the Board of Trade in Chicago.

In the smoking room we find several large blackboards covered with figures. It would be monotonous and unnecessary to give a copy of all we see; only a few figures from one or two of the boards will be sufficient for our purpose:

Foreign Markets.

English country markets..Easier

French country markets...Weak

Liverpool Off Coast Cargoes.

Wheat Quiet

Corn Easy

London.

Wheat Easy

Corn Quiet

Liverpool rec'd, 3 days, wheat 352,000;
last report 368,000.

American Wheat 208,000; last report
136,000.

American Corn 203,000; last report
56,000.

Liverpool in Store.

Wheat 2,584,000; last report 2,744,000.

Corn 902,000; last report 975,000.

Feb. 9, 1908.

Liverpool Spot Wheat8-12

“ “ No. 2 red8-3

“ “ Northern8-52

“ “ Laplatta8-3 ½

“ “ Corn American5-62

“ “ Laplatta5-9

“ Flour, 1st Spring Patent.....30-6

Liverpool Bacon.

Short Clear Sides	481
Cumberland Cut	441
Hams, American Cut	46,16
Lard Refined	48,16

Antwerp.

Red Winter Wheat Afloat.....	23,25
Laplatta Wheat Afloat.....	22,25

Liverpool Future Markets.

Wheat—March	71 $\frac{1}{4}$
Wheat—May	71 $\frac{3}{8}$
Corn—March	5-5 $\frac{5}{8}$
Corn—May	5-5 $\frac{7}{8}$

Imports Into United Kingdom.

Wheat, 1,848,000; Previous report 2,432,000
Flour, 150,000; Previous report 104,000
Corn, 1,032,000; Previous report 1,734,000

This is only a fair sample of the foreign market conditions wired from all over the world every morning.

On another large board is shown the temperature and rainfall in every locality

all over the United States and Canada, for the last twenty-four hours.

On another board is shown the closing prices of the day before, also the amount of the various commodities in sight, in store, and afloat compared with the same day the week before and the same day last year.

In addition to the blackboards covered with market news and statistics, there are several instruments, called tickers, printing long strips of news, a sample of which follows:

Total Canadian Visible.

Wheat today	19,641,000
“ Year ago	15,950,000
“ Increase ..	3,691,000

United States Visible.

Wheat today	53,505,000
“ Year ago	47,940,000
“ Increase ..	5,565,000

Competition**Total American Visible.**

Wheat today	73,096,000
“ Year ago	63,890,000
“ Increase ..	9,206,000
Corn today	12,421,000
“ Year ago	14,851,000
“ Decrease ..	2,430,000

Total European Visible.

Wheat today	66,100,000
“ Year ago	80,600,000
“ Decrease ..	14,500,000

Feb. 9th, 1908. Total World's Visible.

Wheat today	139,196,000
“ Year ago	144,490,000
“ Decrease ..	5,294,000

Estimates for Tomorrow.

Wheat 28 cars—Corn 164 cars—Oats
125 cars. Hogs 36,000—Cattle 31,000—
Sheep 15,000.

Total Clearances.

Wheat today 90,920; Year ago 31,000
Corn today 382,000; Year ago 139,451
Oats today 12; Year ago None
Flour today 40,451 Bbls. Year ago 8,677
Wheat & Flour 272,149 Bu. Year ago 70,447

Outside Markets.

N. Y. May Wheat.....	\$1.14 ⁵ / ₈
St. L. May Wheat	1.08 ⁵ / ₈
Kan. City May Wheat	1.02 ¹ / ₈
Minneapolis May Wheat	1.09 ³ / ₄
Duluth May Wheat	1.09 ³ / ₄
Winnipeg May Wheat	1.05 ⁵ / ₈

Minneapolis Market.

D. F. Johnson of Mpls, wires Shearson-Hamill: Blizzard all over North West; country receipts very light and terminal receipts small; stocks decrease 25,000, for three days.

Mills report good domestic flour sales for the present; this market will be govern-

ed by Chicago May; for a long pull we look to see a strong legitimate situation in the North West.

Argentine Wheat.

New York wires, Argentine wheat shipments to Antwerp, Feb. and March, 2 1-2 higher than yesterday.

Feb. 9th, 1908. Grain Markets Summary

Wheat market has shown a fairly firm tone this morning, gaining about 1-2 cent, with best buying in July. May has lost the advance on continual selling by Patten house.

Labor strike reported at Rosario, Argentine. Further reduction in estimate of exportable surplus.

Strength in Antwerp market which is up 1 1-4 on spot and 2 1-2 on forward shipment.

Cold weather in Kansas with little or no snow has been the factor causing steady tone here.

Liverpool 1-2 to 5-8 lower early, but only an eighth lower at close.

World's visible was a little bearish, increase being 3,415,000 for the week, against an increase of 2,106,000 last year.

Total world's visible 5,300,000 under last year.

Roumania—There has been a general fall of snow and the outlook for the wheat crop is satisfactory.

Bulgaria, Italy, Spain—The outlook for the crop continues favorable.

Argentina—There are continuous complaints of disappointing threshing returns.

North Africa—The outlook for the crop continues fair.

Berlin Market.

Broomhall cables—Offerings in this market are slightly higher, with demand quiet, owing to expected heavy receipts.

Antwerp cables—That there is a good demand for Laplatta wheat afloat, which is quoted at 5-8 advance.

Weekly Foreign Crop Conditions.

Broomhall cables—Crop conditions for week are as follows:

United Kingdom—the weather and the crop outlook continue favorable; supplies smaller; holders are firm.

France—The outlook for the crop continues favorable; surplus somewhat larger; market firm under a good demand.

Germany—Weather favorable being colder with an abundance of snow; native supplies light and holders strong.

Russia—There has been additional snow fall in the southern regions and the outlook has improved.

Hungary—The cold weather has been followed by a thaw and there is no improvement; outlook unfavorable.

India—Broomhall cables—That merchants are not offering wheat.

Closing Budapest cables—Wheat closes 5-8 higher than yesterday.

W. G. Press and Co.—Would watch the foreign situation and home crop news; either one may start good buying.

Argentine corn damage—Broomhall cables—Locusts have done and are doing great damage to the crop along the line of the Pacific Western Railway, and more than half of the crop has been eaten.

St. Louis wires—Cash wheat strong; good demand; No. 2 red \$1.20 to 1.22; Cash corn 1-2 higher; No. 2 corn 62 cts., good demand.

Peoria wires—Cash corn 1-4 higher; No. 3, 62 cts; receipts for 24 hours were 24 cars.

This is only a fair sample of the market news and conditions that the tickers continue to furnish during the day.

At 9:30 the Board commences business with a roar equal to the noise of a passing train. The traders have orders to fill from all over the world; some to sell and some to buy.

There are several hundred men in the room gathered on and around four circular platforms or walks about two feet high and three wide, probably twenty to thirty feet in diameter. Steps lead up to the circular

walks and others in the inside, down to the floor. This arrangement is called the PIT; there are four pits in the room; one for wheat traders, one for corn, one for oats and one for pork.

All of the men seem to be yelling as loud as possible, some of them making signs with their fingers; boys are running in every direction with small pieces of paper. We cannot understand a word that is said and might look on all day and not have the least idea whether the price of wheat went up or down.

However, every change of an eighth of a cent is marked up on a blackboard.

A large part of this business is legitimate and necessary; another large part of it is transacted for the purpose of creating a temporary monopoly in some commodity for a certain future delivery.

This is called running a corner, squeezing the shorts, shearing the lambs; it does not make any difference what it is called; it simply amounts to a temporary monopoly and should be prevented because it injures the markets and prevents the free exchange of the surplus products of agriculture on a competitive basis, consequently, is an injury both to the producer and consumer.

This kind of trading could be easily prevented without the least injustice to any one by enforcing a law making it a criminal offense for any one to sell, or offer for sale, any farm produce that he does not own. So long as the government allows the "Bears" to sell millions of bushels of farm products that they do not own, in fact that are not in existence, it is very fortunate for the producer and the consum-

er that we have such men as James A. Patten and the Bartlett-Fraser firm to buy it.

After the opening excitement is over the traders quiet down and it is safe for a stranger, provided he has a ticket, to go into the trading room.

The samples from the cars of grain received during the last twenty-four hours have arrived.

On one side of the room are a large number of tables; here the small sacks of grain representing the car loads are on exhibition for sale; if there is a large amount on sale, the buyers may be able to force a decline; if only a small amount is on sale, the sellers may demand and receive higher prices.

The men that attend to this business keep themselves informed on every possi-

ble thing that can have the least influence on the market.

This is competition, the natural law of trade, in other words, the law provided by the Creator for the exchange of the surplus products of industry and the transaction of all business between individuals; the produce of the farmers thousands of miles apart have met in open competition and have also met the competition of the farmers of the whole world.

Millions of bushels of our farm products have to be exported; importing countries have buyers on the Board of Trade in every important market center throughout the world, each one trying to buy at the lowest price.

It does not make any difference to us farmers whether labor is twelve cents per

day or two dollars per day, and there is no use of making investigations in foreign countries to determine whether it costs more to produce agricultural products in one place or another; the cost varies in every locality probably as much as the difference between twelve cents and two dollars per day for labor, but this fact still remains, that all countries have to do business, in food products, most of the time, on the competitive system.

It is the hope of the Author to convince every farmer, before this book is finished, that so far as he is concerned, our so called protective tariff is a snare and a delusion, and if the great business of producing and distributing farm products, by all odds the most successful business of the World, can be transacted under a World wide competitive system, without

any government regulation, without and panics, always enough, never too much, no trouble, except what is caused by the gambling deals on the Board of Trade and the incessant tinkering of incompetent law makers; then it would seem that all the business of the World should be transacted on the same basis.

When we consider that there is not food enough at any time to feed the people for six months, we are apt to think that the first object of government should be looking after the production of food. The farmers might get tired, or go on a strike and all take a six months' lay off at the same time, or they might not sow the right amount of wheat and oats, or plant the right amount of corn, or potatoes, or white beans; they might forget to raise any strawberries or other fruits; and the old ladies

might sell all their hens so we would have no eggs.

However, there is no use to worry about this; the farmers can be depended upon, if competition is enforced, to furnish the right amount of everything at all times to feed all the people of the World, even the old ladies, thousands of miles apart, without any associations, without any possible means of knowing what each other are doing, will come nearer to furnishing the right amount of eggs to supply the demand of all of the people of the World than the educated bankers, with their associations, and meetings, and laws, and government control, will come to furnishing the right amount of money, at all times, to make the necessary exchanges.

The bankers' scheme of money fails simply because it is not based upon the

natural law, while the old ladies' scheme of furnishing eggs does not fail because it is based upon the natural law—except where it is infringed upon by foolish tariff taxes.

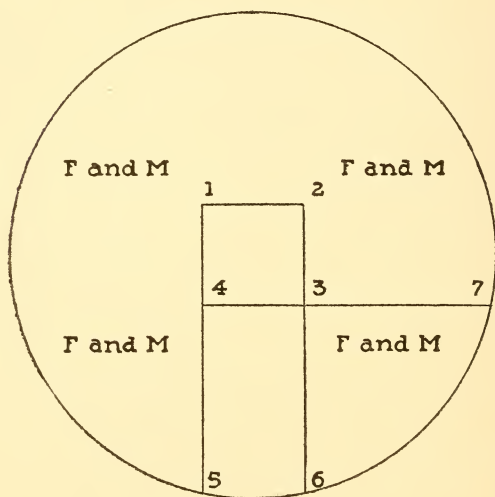
Law makers, at different times and different places, have undertaken to regulate things and do business better than it could be done under the competitive system; they have fixed the wages of labor; they have fixed the price of commodities; they have set the day when the farmers should plant and harvest; they have made high tariffs, and low tariffs, and sliding tariffs, and maximum and minimum tariffs; they have sold monopolies to individuals, and allowed corporations to unite and make monopolies, in fact if not in law, and then regulate them; after all they have never done any good but have done a vast amount of

harm; all of their schemes that have not fallen and been forgotten are now in a decaying condition and will soon be overthrown by the selfish mainspring of human conduct, and this column of our structure, COMPETITION, the natural law of trade, will be firmly based on the foundation of the Universal Civilization.

The fifth column, or the limited private ownership of the land and business, is now shown to be correct because the Sixth column, which is evidently the natural or Divine law of trade, restores the apparent inequality of the private ownership of the Earth and gives to mankind the fruits of the Earth at the lowest price, or in other words, with the least exertion.

The two columns greatly strengthen government of the people because they will prevent the accumulation of the wealth of the world in the hands of a few individuals.

Diagram Showing Construction of Seventh Column



Money

THE Present financial system is too complicated for the common people to understand, which is conclusive proof that it is not the natural law and will have to be abandoned.

The Creator provided gold and silver in sufficient quantities out of which to make money for the transaction of business and pay all international balances; all the governments needs to do is to coin the gold and silver, and for the further convenience of the people, provide coin certificates representing an equal amount of coin held in government vaults; then the miners will provide the right amount of money with the same regularity that the farmers provide the right amount of white beans.

CONSTRUCTION OF SEVENTH COLUMN

Money



AFTER The fall of the Roman Empire the Clergy alone knew how to read and write, consequently they had a monopoly of knowledge which they used for the temporal benefit of the church and for the perpetuation of their own power.

The Clergy were opposed to the increase of knowledge and used their power to prevent its diffusion among the people.

This monopoly of the Clergy was the first monopoly that attempted to block the progress of the present civilization; others

have followed and still exist; while they are all bad none of them so far have been able to inflict so much misery upon the human race as the first one, which indicates that a monopoly of knowledge is the worst of the species.

At the present time we are informed that the financial question is too complicated for the people to understand, therefore it should be left to the bankers and Captains of finance.

It is safe to say if the bankers or any profession are given too much power they will do exactly the same as the clergy did, that is, they will trample under foot the rights and liberties of the people.

For convenience in making the necessary exchanges and distribution of the fruits of the Earth to individuals so all can be served at all times in quantities desired,

also for the settlement of differences between nations, it is necessary to have money.

If this important part of the means or machinery required for the distribution of the surplus products of the Earth had been neglected or omitted by the Creator, then there would be reasonable grounds upon which to base arguments objecting to my proposition (See page 36.) that He made the laws to carry out His intention that all mankind should have and enjoy the fruits of the Earth.

However, money or the material out of which to make it was not left out; gold and silver were provided in sufficient quantities for that purpose.

If law makers had simply provided for the coinage of the gold and silver, and, for the further convenience of the people,

provided paper certificates representing an equal amount of dollars held in government vaults, then the miners would have furnished the proper amount of money at all times to transact all the business of all the people of the World.

This discussion about financial legislation is on an equality of the TWADDLE of protection.

The so-called Captains of Finance want to continue their monopoly of financial knowledge for their own power* and wealth; they want to continue to deceive the people and get something for nothing.

They have associations, hold meetings, issue paper money and paper notes redeemable in this and redeemable in that, regulate the amount, require government aid

* See note 2.

and supervision, and we usually have a panic, or the complete failure of their financial system about once in ten years, with the result that all business is thrown out of gear, everybody injured, more or less and the unfortunate starved.

Almost all good laws are those repealing old ones and restoring natural conditions.

In placing this column of our structure on the Foundation of the Universal Civilization, it is not necessary to unsettle business or make any radical change in prices, as the gold and silver is offered for coinage the paper money can be withdrawn and destroyed; the coin dollar or coin certificate will take the place of the paper dollar, and when all paper dollars are destroyed, we will have the right amount of money, simply because the amount will be con-

trolled by the law of supply and demand, which is a Natural or Divine law made by the Creator to give us the right amount of the various products to be exchanged.

As previously stated, the natural laws provided by the Creator for the maintenance of government of the people and the production and distribution of the fruits of the Earth are all simple and easily understood, and do not require any government tinkering or regulation; as to slavery, no man was born to be the slave of another; as to religion, every one has the right to his own religious opinion; as to the private ownership of the Earth and business, limit it to the amount necessary for the economical production and distribution of the product; as to money, coin the gold and silver and the law of supply and demand will furnish the right amount.

A question is difficult to understand or an institution does not work well and requires continued regulation and government control simply because a certain class of the people are benefited or their power extended by delaying the application of the natural law.

Note the many foolish laws, court decisions, and compromises we had before the abolition of slavery.

This argument of the bankers and captains of industry that the financial question is too complicated for the people to understand is the same old argument, probably first used by the Clergy way back in the tenth century and in use ever since; it amounts to an assertion that the voters do not know how to make laws to perpetuate government of the people, and the Creator did not know how to make laws to carry

out his intention: "Even as the green herb have I given you all things."

Any law or institution necessary for the welfare of mankind, or necessary for the maintenance of government of the people, that is too complicated for the voters to understand is not the natural or scientific law and will have to be abolished.

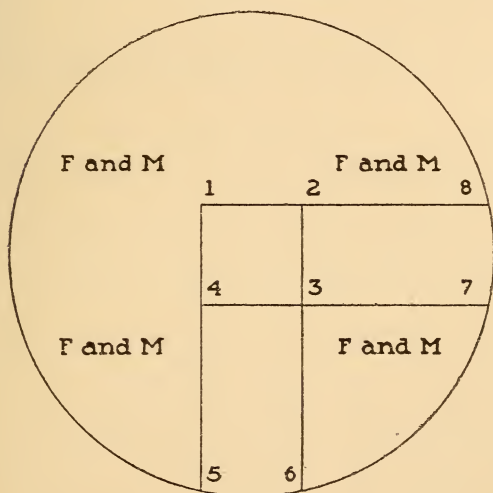
The many complications, endless laws, government regulation and control, and the periodical panics of the present financial system are enough to condemn it while the simplicity of the natural law will cause its universal adoption.

We cannot have the Universal Civilization without an universal system of money, which can only be gold and silver, and the amount regulated by the law of supply and demand.

After a few more financial panics, the combined selfishness of the common people will place this column on the foundation of the Universal Civilization; then the World will have only one system of money which will be gold and silver coined by the various governments and, for the further convenience of the people, paper certificates, representing an equal amount of dollars held in government vaults.

This financial system, it is safe to say, can be easily understood by the common people, and we will have the right amount of money with the same certainty that we have the right amount of white beans.

Diagram Showing Construction of Eighth Column



Freedom of Trade



PROTECTION from poverty by taxation is the foundation of the present civilization; it is no better in any particular than the old protection from the wrath of God. The old protection was based upon the ignorance of the people concerning the laws of nature, while protection from poverty by taxation is based upon the ignorance of the people concerning the production and distribution of wealth.

All tariff laws are too complicated for the common people to understand, consequently they will soon be abandoned.

The so called protective tariffs of the various nations of the Earth are responsible for the vast sums expended for armies and navies; in addition to this they interfere with the production of the surplus and are the direct cause of the most of the poverty and want that afflicts mankind at the present time.

CONSTRUCTION OF EIGHTH COLUMN

Freedom of Trade

IT has been shown that the desires of man are only limited by the fruits of the Earth;

That the Earth produces or contains a surplus of a few commodities in every locality;

That the selfish mainspring of human conduct compels us to produce the surplus;

That gold and silver were provided by the Creator, in sufficient quantities, out of which to make money to transact the business of trade and settle international balances.

The discovery of the above natural laws is abundant and conclusive proof that free and unlimited trade was the most essential part of the scheme of the Creator whereby mankind should have and enjoy the fruits of the Earth and carry out his intention: "Even as the green herb have I given you all things."

All tariff laws are complicated; they cannot be understood by the common people; they are the result of bargain and sale, compromise and dishonesty; they are not scientific, therefore require continual revision and government regulation.

A scientific law is a law made by the Creator; when such a law is discovered and applied it does not need any tinkering; this applies alike to the science of Astronomy and to the science of Political Economy.

The laws that the Creator made to establish and perpetuate government of the people and carry out his intention that all mankind should have and enjoy the fruits of the Earth are all simple and easily understood, and do not require any government control or regulation of any kind.

For simplicity, the Universal freedom of trade compares very favorably with the natural law that no one is born to be the slave of another. The common people can easily understand either or both of those laws.

It looks strange to us now that any one should have claimed the right to own slaves. It will look equally strange to the next generation that any one or any government should have claimed the right to interfere with the freedom of trade which is undoubtedly a natural right bestowed upon all by the Creator.

If we want universal peace and prosperity, considering the construction of the Earth, the surplus product and the selfish mainspring of human conduct, it is time that we enforce our personal rights and establish the universal freedom of trade.

Notwithstanding these plain facts, we, especially the farmers of the United States, who do not receive any benefit, are responsible for blocking the progress of civilization by voting for upholding and maintaining a system of tariff taxes and incessant interference by the government with our foreign trade which we call PROTECTION.

Protection from what? There is only one answer: Protection from poverty by taxation.

Protection from the wrath of God WAS based upon the ignorance of the people concerning the laws of nature.

Protection from poverty by taxation IS based upon the ignorance of the people concerning the production and distribution of wealth.

The former protection benefited the Clergy, while the latter benefits the trusts, corporations and individuals who are able to combine, prevent competition and do business on the Greed system.

To illustrate, it is said that two Scotchmen, Alexander and Andrew, went out into the World to seek their fortunes. Alexander thought out a scheme of protecting people from the wrath of God, which at that time was known to be a fraud, so he scoured the world to find individuals with money who were a little cracked in the upper story on religion and were willing to part with their money for his brand of protection.

Having secured considerable wealth in this way, he builded a city.

Andrew was anxious to protect the people from poverty by taxation so he organized a great iron and steel company, now known as the U. S. Steel Trust. As his brand of protection was very popular, he soon accumulated a billion dollars of the people's wealth. Fearing that it would be a disgrace to die with so much predatory property in his possession he contributed liberally of his income towards the erection of public libraries so the people could inform themselves and know better next time.

So far as the people are concerned, there is no difference between the protection of Alexander and the protection of Andrew; either one is an unmitigated fraud

and relieves them of their wealth without any compensation whatever.

The ignorance that requires protection from the wrath of God is called superstition; it amounts to a general belief that God is continually interfering with the affairs of men and chastising them for their sins; therefore the desire for protection.

The only possible way to overcome superstition is by the increase of knowledge and its diffusion among the people.

After the invention of printing in 1530, a censorship of the press was established, Cardinal Wolsey claiming that the act of printing would take down the honor and profit of the priesthood and make the people as wise as they.

See now: the honor and profit of the

priesthood depends upon the ignorance of the people.

This censorship of the press consisted of not allowing anything to be printed without it was approved of by the Clergy or those in power. It continued until 1694. Under the circumstances, the more the people read of such books the less they knew.

As knowledge increased, in spite of all opposition, PROTECTION FROM THE WRATH OF GOD was gradually abandoned and the basis of civilization was shifted to PROTECTION FROM POVERTY BY TAXATION.

This absurd theory that law makers can tax the people of a nation prosperous, as above stated, is based upon the ignorance of the people concerning the production and distribution of wealth.

Since the publication of *Wealth of Nations* by Adam Smith in 1776, it has been well known to students of Political Economy that any interference with trade is contrary to the welfare of the people; but this knowledge failed to be diffused among the people of any nation sufficiently to cause the downfall of protection except in England.

In our own country, the facts of the case are, the people have been so busy skimming the cream off of this great continent that they have not taken time to think and most of the papers (since the campaign in which Samuel J. Tilden was elected president) have been so completely muzzled by the predatory interests that they might as well have been censored.

So far as politicians and public men are concerned, it is their business to think

or not to think the same as the majority of the voters; to perpetuate themselves in office, to continue in power, to stay on top, is their business.

Mr. Buckle, in his *History of Civilization in England*, gives an instance of the methods that men will use to continue themselves in power that occurred in Scotland in 1853.

The Presbytery of Edinburgh, composed of educated men, knowing that the people of Scotland were somewhat ignorant concerning the laws of nature, for which they, the Clergy, were more or less responsible, instructed their Moderator to address a letter to the home secretary of Great Britain stating that the Cholera had made its appearance and they had not appointed a day of fasting and prayer on their own

Ecclesiastical authority because they supposed the Queen would appoint a day on Royal authority, and they would like to be informed if it was contemplated to appoint such a day. The apparent object, of course, was to seek protection from the wrath of God by persuading him to prevent the ravages of the Cholera.

The real object was to continue their power by deceiving the people.

The home secretary, Lord Palmerston, knew that even the day laborers and hack drivers of England would support him in giving the learned Presbytery the following information:

The cholera, he wrote, is not a manifestation of the wrath of God; it is caused by unsanitary conditions; and he would advise them to clean up, and especially see

that the houses of the poor are properly cleansed and that they are properly fed; if this was done before the return of hot weather all would be well, otherwise pestilence would be sure to revisit them, "in spite of all the prayers and fastings of a united, but inactive nation."

The learned Presbytery accepted this advice without any serious protest, because they knew it was true.

At the present time the Czar of Russia forbids the Clergy appointing days of fasting and prayer to prevent the spread of an epidemic because it weakens the people and makes them more liable to an attack of the disease.

As previously stated, the basis of civilization has been shifted from protection from the wrath of God to protection from

poverty by taxation; the foundation of the whole scheme is based upon the ignorance of the people concerning the production and distribution of wealth.

On this slender foundation, at the present time, rests most of the institutions of all of the so called civilized nations except Great Britain.

Europe is an armed camp, protecting the people from poverty by taxation, every nation taxing the people to the limit for the maintenance of armies and the construction of war ships to protect their foreign trade and at the same time continually making tariff laws to prevent foreign trade, England alone using her navy in asserting the right of her people to free trade with all nations.

In the construction of the Sixth Column (Competition) it was plainly shown,

that farm products are produced and sold under the competitive system at the World's price, therefore, to include farm products in the tariff list is only an attempt to pull the wool over the farmers' eyes in order to rob them and perpetuate an infamous fraud.

The author here asserts, without the least fear of successful contradiction, that any industry that cannot be organized so as to prevent competition is not benefited by the protective tariff, in fact, is injured. Then who is benefited? Simply the trusts, corporations and millionaires; the Jack pot contributors and corruptors of our officials and courts.

“Calamities,” says Mr. Buckle, the author of *Civilization in England*, “may be inflicted upon nations by others, but no

people can be degraded except by their own acts.”

So long as the common people are sound, government of the people is in no great danger from the political corruption in high places, but if this corruption, which is almost wholly the result of our protective tariff, sifts down to the common people and they begin to sell their votes for a few filthy dollars, then is the day when the republic is in real danger. It is to be hoped that day will never come.

The United States is the largest civilized nation over which there is absolute freedom of trade; this enables us to adopt the surplus method of production and gives us a greater variety of soil and climate, consequently a greater variety of surplus products to exchange.

Suppose we cut the country up with tariff walls; it would make fourteen states the size of Germany, or thirty-four the size of Great Britain.

If divided into fourteen states the size of Germany, extending north and south the whole length of the country, there would still be some chance for the people to employ their labor and capital in the production of the natural surplus products of the different localities which would cause trade and the people would be as prosperous as the people of other nations of that size, but if it was cut up with tariff walls into thirty-four states the size of Great Britain, then there would be no chance to produce the surplus, consequently there would be no trade, and life would be a continual struggle for the actual necessities.

The surplus method of production depends entirely upon the ability of the producer to exchange the surplus and procure more of the fruits of the Earth for himself than he can by diversified industry. The selfish mainspring would be only a theory instead of a natural law if this was not true, therefore we can be assured of the following facts:

First—It is the great size of our country, especially its length north and south, which allows us to produce a great variety of products. In connection with the virgin fertility of the soil, this has enabled us to bear the great burden of tariff taxes, that is, to dispose of our products under the world wide competitive system and buy most of our commodities under the greed

system; in other words, to make it a little plainer, to build up the predatory trusts and corporations and yet be prosperous.

Second—The farmers have run over this vast territory, without any regard to the rights of future generations, and skimmed the cream from the soil.

Third—The lumbermen have cut the easy trees.

Fourth—The miners have dug the easy coal, iron and other minerals.

Fifth—Until lately we have not been burdened with a large and expensive navy.

Sixth—The Christian religion does not retard the progress of knowledge or interfere with the production of wealth.

These are natural, reasonable and sufficient reasons for the higher wages and greater prosperity of the people of the United States; the natural causes and conditions make us prosperous in spite of adverse legislation.

While, as it has been shown, the price of all farm products is governed by the competition of the World yet the exchange of farm products for farm products which do not come under the control of the trusts is not seriously affected by the tariff, except by the great injury it does to our foreign markets, and the higher rate of transportation caused by the increased cost of steel and iron for ships, railroads etc.

The cotton planters of the south have to export about seventy-five per cent of the crop. They, and especially the negro laborers, are the worst sufferers from the protective tariff.

While waiting for a train at Brinkly, Arkansas, I was introduced to a cotton planter and thought it would be a good idea to interview him.

Please tell me, says I, why you do not raise your living for yourself and stock and this army of help you are keeping?

“Yes sir, it gives me pleasure to answer your question, sir.

“In the first place, sir, this army of niggers you see around here know how to raise cotton, and this soil and climate seem to have been made for that purpose. The niggers, sir, do not know how to run a corn planter or binder, but they do know how to raise cotton and pick it.”

“Skuse me boss,” said an old Negro who just then made his appearance, “de boys say da cant work in de field from sun

to sun for six bits (75cts) er day dese long days, case choppin cotton am mighty hard work, and de sun gets up mighty early dese mornins and stays up er long time, and den sum of dem haf to walk fo miles home, and time da gets er bite ter eat da dont hab no time ter sleep, fo da has ter get up and get anoder bite, so da can get to der field fo sun up."

"Well, Sam what do they want to do about it?"

"Da says boss da ought to hab a dollar er day.

"Did they say they could work from sun to sun for a dollar a day?"

"Yes, boss, da said da could."

"You tell them, that I said, if they can work from sun to sun for a dollar, they can work for six bits and I won't pay any

more, and don't you interrupt me again when I am talking to a gentleman."

"Skuse me boss, but er was so tired and hungry."

"Excuse me, sir, but that nigger is a field boss and he is very trusty, sir, and he did look tired and worn out.

"But as I was saying, sir, about raising cotton and these niggers; you know that most of our cotton is exported and sold in competition with the cotton of the World.

"You northern gentlemen, sir, imagine you set the niggers free, but they have just changed owners; they are now owned by the trusts and corporations who furnish us with machinery and supplies.

"The planters only make a living and keep the nigger from starving, so he is very little better off than he was before the war;

in fact, sir, in my opinion, he is worse off than he was before the war."

On account of the natural conditions, (See page 154) it was known by the leading advocates of protection that wages would necessarily be higher and the people more prosperous than the people of other nations. The conditions provided an excellent opportunity for conducting a confidence game on a large scale under the high sounding title of PROTECTION TO AMERICAN LABOR.

The working basis of the scheme may be simplified by supposing that we had only farm products, iron and steel, and labor to deal with.

In order to protect the American laborer from the pauper labor of Europe, and provide him with a full dinner pail, we

levy a tariff tax of say 25 per cent on all imported farm products, and say nine dollars per ton on all imported steel and iron; nothing on laboring men. The proper way to protect American labor, of course, is to let the Italian, the Pole, and the Russian in free. Labor, according to the theory of our eminent Tariff Tinkers, does not come in competition with labor; instead it is the imported product that labor has to compete with.

The farmer swallowed the dope because he was busy skimming cream, and it was accompanied with many honeyed words about the great advantages of home markets; and at the present time we have the Secretary of Agriculture assuring us that the more we take out of the soil the more fertile it becomes, and also giving us ten guesses per annum on the excellent

condition of the growing crops; and finally giving us a guess on the whole amount produced and the farm price, which is much nearer the consuming price than it is to the price that the producer receives for his surplus product; it includes one or two profits and the cost of transportation from the farm where it was produced to the farm where it is consumed, all of which puffs the farmers up with their great prosperity.

Here is the proposition; the government will make any one who imports farm products pay 25 per cent more than they are worth before they are taken out of the bonded warehouse, or get through the tariff wall; you farmers, in order to derive any benefit from this magnanimous proposition, must organize and prevent competition; then you can levy a tax of 25 per cent on the people for your own benefit.

See, our scheme gives you the taxing power if you abandon that foolish competition and do business on the greed plan.

Way back when we old gray fellows were boys, or young men, the grange movement was an attempt to organize the farmers and create a monopoly in farm products.

We were not only going to have a monopoly in farm products but we were going to regulate things generally and buy our supplies at our own price; however, we never succeeded in preventing competition or regulating things to any great extent.

Fortunately for mankind in general, when the Creator made the farmers he made so many of them that they simply had to do business, or dispose of their farm products at least, under the law that he

provided; and that was, is now, and will continue to be, competition.

However, the steel and iron manufacturers, with the skillful management of Mr. Carnegie and other captains of finance, were more successful in organizing the steel and iron industry; so they were able to prevent competition, do business on the greed plan and tax the people to the extent of nine dollars per ton, FOR THE BENEFIT OF THE TRUST.

The only thing that labor could do under the circumstances was to organize unions, or a labor trust, which they have more or less accomplished; and now after forty years of protection from poverty by taxation, and most of the industries except farming have done exactly what the tariff laws intended should be done, that is, organize, prevent competition, and do bus-

iness on the greed plan, the principal business of the government is regulating trusts and prosecuting labor unions.

What a jumble of nonsense and contradictions this protection is; we pass laws to make trusts and then pass laws to regulate them.

We pass laws to make railroads cost almost double what they ought to cost and then pass laws to regulate freight and passenger rates.

We keep the learned judges and an army of smart lawyers (all drawing high salaries) busy with great and important questions, hardly on an equality with trying an old lady for witchcraft and riding through the air on a broomstick.

Surely we are a great people, after a hundred years of free schools, free press,

free speech, to stand here blocking the progress of civilization, listening to such foolishness as this protection TWADDLE.

And finally, now after the forests are denudated, the easy coal and mineral dug out, and the cream of the soil skimmed off, and it is evident, if there was the first iota of truth in the theory of protection, the tariff ought to be increased, we are going to have a special session of congress to revise it downwards, and have a scientific tariff, because it is to be a maximum and minimum tariff.

Why are we going to revise the tariff downwards?

Simply because the great and important question with the tariff tinkers always has been and always will be: how much will the natural conditions allow us to steal

from the people and make them believe the tariff makes them prosperous? If it is a bank with large deposits the dishonest cashier can steal more than he can from the bank with small deposits; any one with ordinary business capacity will admit the truth of that statement. If it is a large country with new and fertile soil and a great variety of climate, over which there is freedom of trade, the tariff tinkers can steal more from the people, and make them think that protection is the cause of prosperity, than they can from the people of a small country with a worn out soil and less variety of climate. If you will think about it a few minutes you will arrive at the conclusion that this statement is also true.

We are going to revise the tariff downwards simply because this country is getting to be somewhat like the small bank

with less deposits; there is not so much to steal as there was at the time of the last revision, and if the present system of farming, mining, and lumbering continues there will not be nearly so much to steal at the time of the next revision as there is at the present time.

Revise the tariff, revise protection from poverty by taxation, trying to make the people believe a false and foolish doctrine for the benefit of the predatory trusts and corporations, holding yourselves up to public ridicule the same as the Presbytery of Edinburgh in 1853, to deceive the people and keep yourselves in power.

You would be acting with equal wisdom to hold a special session to revise the old protection from the wrath of God.

There is no difference in the result of the two protections; just a little difference in the ignorance upon which they are based.

We are to have a maximum and minimum tariff which will make it a scientific tariff. A natural law which is a scientific law admits of no maximum or minimum.

How would the law of gravitation act with a maximum and minimum attachment? Such an attachment would be an admission on the part of the Creator that he did not know his business, and it requires his continual interference to keep the various bodies composing the solar system from running into each other.

The right to life, liberty, equality and freedom are natural laws; put a maximum and minimum patch on them and see how they look.

The freedom of trade is one of the natural rights of mankind. The world wide desires, the surplus production, not only

in one but in all countries, the ease with which commodities can be transported by water from one country to another, the greater prosperity of large nations, over which there is free trade, the backward state of civilization in China where foreign trade was long prohibited and internal trade discouraged, all point to the fact that free and unlimited trade is a divine or natural law not only to give us prosperity and plenty but also to carry the same blessings to the people of all nations, and to eventually establish the Universal Civilization of the future.

This column of FREE TRADE is surely based upon the foundation that the Earth was created for mankind and the fruits of the Earth are the gift of the Creator to all.

The selfish mainspring of human conduct is wound up; the forces are uniting;

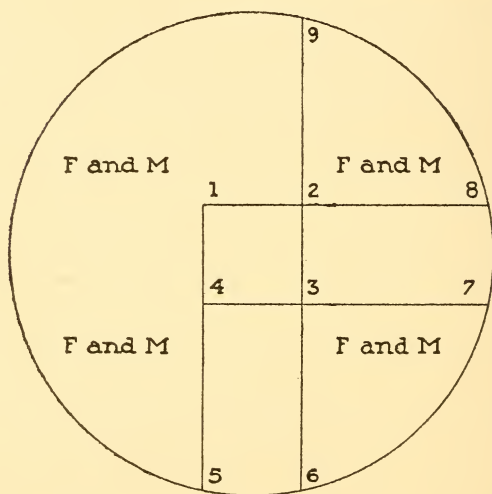
it includes the farmers, the professional and business men, and all others who must necessarily dispose of their products or labor under the competitive system and buy their supplies from the trusts, corporations and others under the greed system.

Here is the firing line of the further progress of civilization; defeat means the downfall of government of the people; victory means Universal peace and prosperity, and the leaders will win glory that will shine on and grow brighter with the passing of the centuries long after the glory of war has been forgotten. We may be assured that this battle will be won, that;

Protection from poverty by taxation like its inglorious prototype, protection from the wrath of god, is doomed to an ignominious death; a few more years and this, the last legacy of barbarism, will be

laid to rest with slavery, with tyranny, with protection from the wrath of God, and as it developed there was no wrath of God, it will also develop there is no poverty, only what is made by evil and ignorant legislation.

Diagram Showing Construction of Ninth Column



Public Utilities.

IT has been shown that the Earth was created for mankind and the fruits of the Earth are the gift of the Creator to all, consequently it follows, there was nothing made for corporations and trusts and all they claim to own is stolen property. The day is not so far distant when the people will demand their inheritance and the government will have to conduct the Public Utilities with the savings money of the people.

Public Utilities

A SUMMARY of our work shows that we have discovered the following natural or divine laws which I will now endeavor to group according to the work to be done:

First—For the foundation for the Universal Civilization—The Earth was created for mankind and the Fruits of the Earth are the gift of the Creator to all.

Second—For establishing government of the people—No man is born to be the slave of another, and all men are endowed by their Creator with the right to life, liberty, equality and freedom.

Third—For the maintenance of government of the people—We have so far discovered that the private ownership of the Earth and Business should be limited to the amount necessary for the economical production and distribution of the various commodities required, all of which business of production and distribution must be done under the competitive system as that is the only law provided by the Creator for the transaction of business by individuals.

For the further maintenance of government of the people, and extension of civilization, making it Universal, we have discovered:

First—The desires of man are only limited by the fruits of the Earth.

Second—The Earth produces or con-

tains a surplus of a few commodities in every locality.

Third—Gold and silver are provided by the Creator, out of which to make money for the transaction of business, and settle international differences.

The above three natural laws establish the fact that free and unlimited trade is the most important law provided by the Creator, whereby mankind should have and enjoy the fruits of the Earth and at the same time carry civilization to all nations.

We have also discovered, that the constant pressure of the selfish mainspring of human conduct on the common people, is the force provided by the Creator that has done the work so far accomplished, and will eventually finish the construction of the Universal Civilization of the future.

All of these laws are simple and easily understood by the common people, and will not require any government regulation or interference of any kind. They are natural laws and it would be equally as foolish to try to amend them as it would to amend the law of Gravitation.

Under the circumstances it seems there is nothing left for government to do, but it should be remembered that the laws establishing government of the people were made by the Creator, consequently, there is, and always will be, something for government to do; otherwise the whole scheme would be a failure, and He is not liable to make a failure of any thing He undertakes to accomplish.

Therefore it is the plain duty of the government to do all things necessary for the Universal civilization, that cannot be

done by the people under the law of competition, which is the only law provided by the Creator, as previously stated, for the transaction of business by individuals.

The public utilities are of such a nature that competition cannot be allowed; we cannot have several systems of water works, street car lines, gas pipes, mails, etc., in our villages and cities; neither can we have two or more lines of railroads to all of the villages and cities, and if we did have them, we could not prevent the managers from forming combinations, making monopolies and doing business on the greed system, which cannot be tolerated by the coming civilization.

If our foundation is correct, and the Earth was created for mankind, and the fruits of the Earth are the gift of the Creator to all, then it follows there was not

any thing created for corporations and trusts and all they claim to own is stolen property, which will, sooner or later, have to be restored to the people.

Instead of the government being out of a job, it is the corporation that has outlived its usefulness.

The corporation for pecuniary profit is supposed to be an improvement on the man the Creator made; it is born with full powers, lives an unlimited time; when you size it up one side and down the other, it is a bag for dollars, with a smart lawyer at one end to keep the manager out of the penitentiary.

The feudal landlord and the slave owner had a heart and red blood in their veins, but this thing, the corporation, has nothing except a capacity to grab dollars.

After we have the universal freedom of trade, the surplus method of production will soon be adopted by the people of all nations, consequently, the annual production will be vastly increased over the amount now produced and there will be a corresponding increase in trade and transportation.

Notwithstanding these plain truths we make this thing, the corporation, and not only allow it to usurp the function of government in conducting the Public Utilities but also allow it, without a conscience, without a stomach to feed or a back to clothe or children to raise and educate, to enter into competition with the God made man in the transaction of private business.

This thing, the corporation, in private business is most certainly an infringement upon the law of equality.

The man the Creator made, to whom He gave all things, has a stomach to provide for, a back to clothe, and in order to perpetuate the race, which he is commanded to do, he has children to feed, clothe and educate, also a conscience to reprove him if his actions are wrong.

This unholy thing, the corporation, if the manager wishes (which he usually does) to drive the individual out of business and prevent competition, can do the business at a loss, and pass a dividend or two, but the individual cannot pass any dividends; food and clothing must be provided and the children cared for; otherwise, race suicide.

Suppose the Creator had made as many THINGS or unnatural men as we have made corporations, and placed them here to usurp and monopolize the business, pub-

lic utilities, and wealth of the country, after having given us the Earth and all things, even to the green herb. We would say it was not a "square deal," that the Creator was not fair, and we would have exterminated the whole race of things long ago.

And that is exactly what the selfish mainspring of human conduct is going to do with the corporation. It occupies the same place in business at the present time that Feudalism did in the ownership of the land during past ages. In its infancy the corporation might have been of some advantage to mankind, but now it is a great disadvantage.

When the drones are no longer necessary for the welfare of a swarm of bees the workers sting them to death.

When an institution is no longer necessary for the welfare of mankind, it be-

comes a detriment to the progress of civilization, and that irresistible force, the constant pressure of the selfish mainspring of human conduct on the common people, gives it the same treatment that the workers in the swarm of bees inflict upon the drones. The truth of this statement is only the history of the present civilization.

Some farmers, especially those interested in farmers' elevator companies, will probably not agree with me at the present time in regard to corporations, but it should be remembered, it is the history of the trust that corporations must first be organized. Almost every trust is a combination of corporations. We will, in all human probability, soon have the grain trust. Then the farmers will be in worse condition than they were before the farmers' elevator companies were organized.

These companies are only necessary in order to overcome the greed system of doing business adopted by the large corporations with the line of elevators.

The abolition of the corporation, and limiting the business of the individual to the amount necessary for its economical transaction, would correct all the evils and make the farmers' elevator companies entirely unnecessary.

All we have to do is to restore individual opportunity and individual competition.

Slavery was not all bad. There was some good in the black mamma slavery of the border states.

The training the slaves received under this system was beneficial to a people not two hundred years removed from barbar-

ism; but this system, which did not permit a slave to be sold outside of his owner's family without his consent, could not be perpetuated, admitting that it was desirable, which it was not, without perpetuating the diabolical institution of slavery in the far south.

It is now the same with the good corporation. The institution as a whole is bad, more degrading to mankind, more dangerous to our liberties, than slavery ever was, and the further progress of civilization demands the total abolition of the whole corporate system of doing business.

The following charges are made against the corporation:

First.—In the transaction of private business, the law of competition, based up-

on the equality of individuals, is sufficiently severe; therefore, to create a corporation and allow it, without any of the duties and obligations of man, to enter into business, drive the individual out by passing a few dividends, and then conducting the business on the greed plan, or saving everything except the squeal, not for the people but for the trust or corporation, is placing the God made man on an equality with the free laborer of the south before the war. He cannot continue in business, stand the ability of the corporation to pass dividends and compete with the man made thing.

For instance, the meat trust is in business to rob the producer as well as the consumer. This Danforth Township, before the trust was organized, would raise, feed, and ship about one hundred car loads of live stock per annum, mostly hogs. At

the present time there are less than ten cars of live stock shipped out per annum.

So long as we had competition at the Stock Yards there was something by which the farmers could estimate the requirements of the trade, but there is no way of making an estimate on the greed of the trust; consequently, the farmers abandoned the live stock business. Now the same greed that drove the farmers out of the live stock business fixes the price of meat to consumers, which is much higher than it was under the competitive system. The result of saving everything but the squeal, for the trust, is, the common people are deprived of meat.

Again, the Standard Oil Company has employed the same methods as the meat trust to destroy the private business of a great many individuals and establish

its monopoly. These two trusts are mentioned not because they are any better or worse than the steel trust, tobacco trust, or any other trust.

Second.—The public utility corporations, especially the railroad companies, have undertaken, in their wild scramble to get their clutches on everything the Creator gave to mankind, to overthrow government of the people and establish government by bribery for the benefit of the predatory trusts and corporations.

Their methods have been little if any better than high treason.

They have issued their free passes, dead head express and freight to almost every official that we elect, from town supervisor to president of the United States, including the judges of our courts; not only

passes, but in one instance, if I am correctly informed, the private car of the president of the road was furnished a judge in which to transport his mother-in-law, from Indianapolis, Ind., to Los Angeles, Calif. They have also muzzled the press more or less with their bribes.

The action of our officials and judges in accepting the bribes of the railroad companies has prepared the way for a condition of graft, dishonesty and corruption in public office never before witnessed in any civilized country. It can only be compared to the conditions existing during the decline of the Roman Empire.

In addition to this lamentable condition of affairs there is a general loss of confidence in the justice of the decisions of our judges that places government of the peo-

ple in greater danger that it was in the darkest hour of the rebellion.

Third.—The dishonesty of the corporations and the grasping disposition of the great captains of Feudalism in business has a degrading influence upon the character of the whole people. The conscience of the individual is necessarily seared, deadened, and benumbed in order to meet their methods.

Also under the corporate system a few must furnish the brains for the conduct of the business while other thousands employed are simply cogs in a great machine, thereby robbing the individual, not only of his opportunities but also of most of his God given faculties.

As previously stated, the worst monopoly is a monopoly of knowledge. If

we do not know as much as some one else, we should use the knowledge we have and all of our faculties for our own good and all will be well, simply because that was the scheme of the Creator.

The passing of the corporation in private business is only a matter of justice to ourselves and a common ordinary regard for the ability of the Creator to make the best possible man for transacting the business, with the object in view of giving the fruits of the Earth to mankind.

As there was nothing made for corporations and trusts, every thing they claim to own is stolen property. The day is now dawning when the common people will refuse to protect stolen property for their benefit, therefore it will have to be restored to its rightful owners. They, the corporations and trusts, do not have any

better title to the property they claim to own than the Feudal Landlord had to his lands. They do not have any better title than the slave owner had to his slaves before the war of the Rebellion.

The mills of the gods grind slow but they do grind exceeding fine.

The selfish mainspring of human conduct moves slow but it does move exceeding sure.

It might be well for those now rolling in stolen wealth and luxury to remember the past. The same irresistible force, the constant pressure of the selfish mainspring of human conduct on the common people, the same force that proclaimed the declaration of American Independence and fought the war of the revolution, to establish government of the people, the same

force that fought the battle of Gettysburg “That that government might not perish from the Earth” in now causing them (the common people) to demand their inheritance, which most certainly includes the Public Utilities.

It has been plainly shown, in fact any one with ordinary observation and intelligence knows beyond a doubt, that the Earth will produce or contain a surplus of a few commodities in almost every locality, that is to say more than any probable population can consume in the immediate vicinity. This peculiar construction of the Earth enables the people, if not interfered with by tariff walls, financial panics, and unnecessarily high rates of transportation, to more than double the whole amount produced.

The people of our own country at the

present time have manifested their dissatisfaction with the high tariff and demanded that it be revised downwards; they have recognized the fact that no business can be managed on the greed plan and have demanded government regulation of the Public Utilities; in other words, they have demanded that the government furnish the brains for conducting the business and Commissioners have been appointed for that purpose. They have also manifested their displeasure with the financial system and are in search of a system by which financial panics may be avoided.

In the construction of the Fifth and Sixth columns it was plainly shown that the limited private ownership of the land and business, conducted under the competitive system, gives support to government of the people and at the same time

provides the fruits of the Earth to mankind in the largest quantities at the lowest prices, or least exertion.

The seventh column shows how the selfish mainspring of human conduct will settle the financial question, and the Eighth column shows how it will settle the tariff question. The same force that settles those questions will also settle the questions concerning the ownership and operation of the Public Utilities.

While the present lamentable condition of graft and dishonesty in public affairs indicates an inability on the part of the people to manage the Public Utilities, yet it should be remembered that any complicated piece of machinery will not work well with a part of it left out. Suppose we try to run a grain binder and leave out

the little spring that holds the end of the twine. The result would no doubt be very unsatisfactory, but that is just what we have done in allowing the corporations to usurp the most important function of government and manage the Public Utilities.

It is a well known fact if the honest capable men are driven out of any business or occupation then that business or occupation falls into a state of corruption and decay, and that is exactly the trouble with our country at the present time. The honest capable men have refused to seek public office through the saloon influence, consequently most of our public officials are grafters and bribe takers.

The work to be done by the government from now on will require business men noted for their honesty and ability to transact business and it is safe to say

when the people have their savings invested in the public utilities, owned and operated by the government, no official will be elected to any public office by saloon influence.

This, the most important part of government of the people, by the people, for the people, I conceive, was intended to make them elect the very best men to public office.

For the rule that we have to guide us in the construction of the necessary columns for the support and maintenance of the Universal Civilization, see page 86.

The reader, knowing what our forefathers and ancestors suffered from the downfall of the Roman Empire to the declaration of American Independence to establish government of the people, and also

knowing what we have suffered to perpetuate it, the truth of this rule becomes undeniable, to wit, every institution or every column of our structure must help to perpetuate the first four columns and at the same time carry out the intention of the Creator, "Even as the green herb have I given you all things."

Under this rule the Public Utilities of the cities will be owned and operated by the municipal authorities, those of the State by the State and those of an interstate character, such as railroads, telegraph, telephone, mails etc. by the National government.

The government will receive the savings money of the people at every post-office with which to carry on the business, and will pay an economical rate of interest for it, which will be not less than five per cent per annum, exempt from all tax.

The amount that any one individual can deposit and draw interest on will be limited to the amount necessary to procure the desired loan.

And further, in order to knit the people of all nations more closely together and thereby remove all danger of war, a liberal amount of all national loans will be set apart for the people of other nations on the same terms and conditions.

A five per cent rate of interest is an economical rate of interest because it will induce the common people to save.

Under the present system the banks get the savings money of a few of the people who are induced to save on a two or three per cent basis. The predatory captains of finance get this money from the savings banks and insurance companies and carry

on their Wall street schemes of gambling and robbery, which often results in the depositor losing his savings and prevents others from trying to save. This low rate of interest, together with the well known dishonest methods of the great captains of finance, has caused the people to refuse to invest their savings in the stocks and securities of the Public Utilities and the price of land has advanced to such an extent that it is impossible for a poor man to buy a farm and pay for it in an ordinary life time.

Under government ownership of the Public Utilities on a five per cent basis, the money invested in the securities of the government will be just as safe and pay better under present conditions than money invested in land. The reader can now see that the land owner who has more land

than is necessary for economical production will rid himself of useless care and trouble, sell his land and invest the money in the government securities. The Fifth Column, or the private ownership of the land, and this column will act automatically so the government will not have to sell any land at public auction.

Under government ownership every dollar will represent one hundred cents actually invested. There will be no watered stock to pay dividends on, consequently five per cent will be much less than we are now paying for the money that is actually invested in the Public Utilities.

Under the present system of corporate ownership the freight and passenger rates are governed by the greed of the predatory or feudal managers.

This new idea of government regulation is not practical and is intended only to delay the application of the natural law.

After we have government ownership the rates will be governed by the cost of maintenance and operation plus the five per cent, which will go to a great many people instead of a very few.

Government under these conditions, the reader can easily understand, becomes a great business institution, requiring the assistance of the graduates of the colleges and the intelligent labor of millions of the common people.

The pay will be fair and just, based upon the ability of the individual to perform the work required, and not in any case based upon the ability of any one to

get the people's money away from them for nothing. All of the extreme high salaries we hear of are paid for dishonesty to the people.

The occupation under government ownership will be honorable; the service will be perfect; there will be no strikes or lockouts, or financial panics or loss of the savings of the people by the juggling process of the Feudal captains of industry.

The Feudal or so called predatory captains will be out of business.

It is claimed by some that the government cannot manage the Public Utilities. That is what the chief engineer of the Panama canal thought and the government let him out and ordered an army engineer down there to take charge of the work and make the canal, which he pro-

ceeded to do and is fast completing a greater work than any so called captain of industry ever undertook.

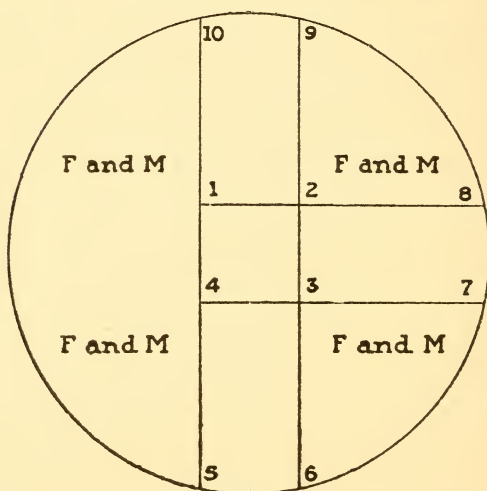
It should be remembered that the government manages the mails quite successfully. If we could dispense with the useless guesses on the excellent condition of the growing crops and other useless dead head business there would be no deficiency.

The days of the predatory trusts and corporations are numbered. The people will not much longer submit to any business being done on the greed plan. It will soon be discovered that regulation is a failure. Then the only thing to do is for the government to take possession of the Public Utilities and manage them for the benefit of the people.

This column of our structure most certainly helps to support government of the people and also carries out the intention of the Creator that all mankind should have and enjoy the fruits of the Earth.

The selfish mainspring of human conduct will surely, at no distant day, place this column on the foundation of the Universal Civilization.

Diagram Showing Construction of Tenth Column




Sanitation

SANITARY science has so far progressed that it is little, if any, better than murder to allow the children to be killed off by contagious disease.

Under the law of competition the people cannot stamp out contagious disease, therefore it is the plain duty of the government to meet it at the line, prevent its importation and then stamp it out inside the line.

Sanitation

T least one-half of the children that are born either die or have their health and happiness destroyed for life before they are twenty years old by contagious disease.

During the school age of the children there is continual and incessant interruption with the schools on account of the breaking out of some contagious disease.

Sanitary science has so far progressed that it is little, if any, better than murder to allow this condition of affairs to continue.

This talk we hear of race suicide sounds well but it does not cost any money; there is just as much left to build battleships and buy war material to maintain peace on a war footing, after the question is discussed, as there was before.

The proposition of eradicating contagious disease not only of children but of all kinds, including tuberculosis, means the continuous employment for a number of years of an army of educated men with power to condemn and destroy private property at public expense, all of which will cost money, probably as much as it does to build and maintain two warships a year; but the result will soon show up in the decrease of doctor bills and funeral expenses, also in the great increase of strength and healthfulness of the children and possibly, when the people discover

that they do not have to worry over contagious disease and take chances of their children being murdered in war to maintain peace, race suicide will also disappear.

The Universal Civilization demands not only that all contagious disease be eradicated but it also demands that the houses of the poor shall be constructed with due regard to the discoveries of sanitary science.

Now that the war and navy departments are closed simply because there is nothing to fight about, and the legal department is out of business because there are no trusts and corporations to prosecute, the government will have plenty of time and money to do the things that it ought to do, to wit, as before stated, to do all things necessary for the Universal

Civilization that cannot be done by the people under the competitive system.

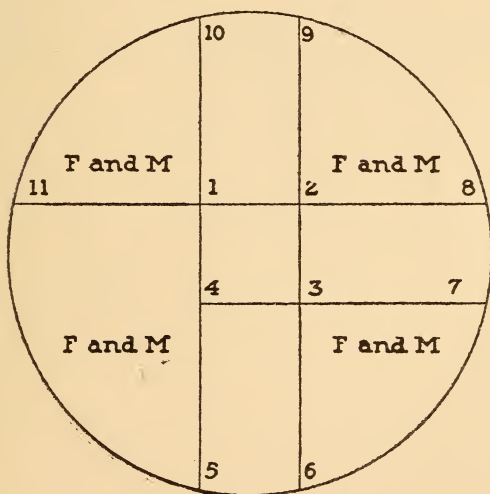
With this rule before us, it is easy to draw the line and say what the government shall do and what the people shall do.

Manifestly there is no way for the people individually to stamp out contagious disease.

The only possible way to accomplish this great step forward in civilization is for the government to meet the disease at the line and prevent its importation and then eradicate it inside of the line. This will take time and money but the result in a few years will show that the money expended for this purpose is a good investment.

The selfish mainspring of human conduct is now demanding that this column be placed upon the foundation of the Universal Civilization.

Diagram Showing Construction of Eleventh Column



Peace

THE day the armies are disbanded, the battleships disarmed, the cannon spiked, that day and ever after, home, family, civilization, everything we hold dear is safer than it was the day before; these are the playthings of the childhood of civilization, the instruments of the barbarian; they belong to a bygone age and should be buried with the dead past before they inflict another great calamity upon mankind.

CONSTRUCTION OF ELEVENTH COLUMN

Peace

THE government ownership and operation of the Public Utilities on a five per cent basis, the abolition of protection from poverty by taxation for the sole benefit of the trusts and corporations, the destruction of all tariff walls and the adoption of universal freedom of trade by and between all nations means much more than appears on the surface.

It means that force or power to maintain protection from poverty by taxation as the basis of civilization is at last overthrown.

It means the grinding down of the people between the upper and lower mill stones of paying war debts and maintaining an armed peace is abandoned.

It means, in addition to the declaration of independence, that all men are endowed by their Creator with the right to life, liberty, equality and freedom, that the Earth was created for mankind and they are also endowed with the right to the fruits of the Earth, in other words, it means a declaration of the people that they propose to assert and maintain their right to the gift of the Creator to all.

It means that the satisfied top is again dislodged and the construction of the Universal Civilization will be pushed forward.

It means that all nations have aban-

doned the desire to interfere with the affairs of the people of all other nations.

It means that the laws and forces provided by the all wise Architect of the Universe for the construction of the Universal Civilization will be allowed to perform their intended function.

It means the end of barbarism and the disappearance of war.

It means revolution and it means Universal PEACE.

At the present time, and it is a burning disgrace to the intelligence of the age, at least one-half of the energy of mankind, over and above the actual necessities of life, is worse than wasted in paying war debts and maintaining the so-called armed peace, and yet we have no peace; neither can there be any peace so long as we are continually preparing for war.

The sad and long remembered day comes in the life of the little girl when she knows it is necessary to lay away the idols of her childhood, her dolls and toys, and assume the duties and obligations of life; likewise the boy abandons his sled and little wagon, his drum and air gun, his marbles and ball, and finally his knickerbockers and goes out into the World to seek his fortune.

The old home in which we have spent the happy days of childhood has at last become dilapidated beyond repair; it must be torn down and replaced with a new one. We approach these changes in life with feelings of sadness but there is no reason why we should approach the day when the instruments of war are muzzled and laid away with the dead past with any except feelings of exultation.

That day will ever afterwards, throughout all the nations of the Earth, be a day of rejoicing.

The time has come when it is necessary for the further progress of Civilization, for the common people, the farmers, merchants, laborers of the four leading nations of the Earth, the United States, France, Great Britain and Germany, to hold a convention and make a World's declaration of independence, asserting the right of all mankind to life, liberty, equality and freedom, and also asserting the right of mankind to the fruits of the Earth, and set the machinery in motion that will lead to the election of a World's Peace Congress to take charge of the navies and all other means of any nation making war on another.

Free and unrestricted trade will soon

cause the expected awakening of China, and the Peace Congress of the World should be ready to meet her with this, the constitution of the Universal Civilization—The earth was created for mankind and the fruits of the Earth are the gift of the Creator to all—and lead her not backward into the carnage of war and barbarism but forward in the ways of peace and prosperity.

The Peace Congress will provide a universal system of weights and measures and a universal system of money, which it is now plain to see can be nothing but gold and silver.

The Peace Congress will have charge of all things necessary for the peace and welfare of all the nations of the earth. It will be provided with the best ship that the ingenuity of man can devise and equip-

ped with all means of communication so it can be called at any time and place.

The Congress will be in continual session, visiting every nation, informing themselves of the existing conditions, and thus would be prepared, when called upon, to give proper assistance and make decisions that will be just and command the support of the people.

This Peace Congress will only cost a few million dollars per annum and the people of all nations will gladly contribute to the payment of the cost.

Think of it, reader, the day the armies are disbanded, the battleships disarmed, the cannon spiked; that day and ever after, life, home, family, civilization, property, everything we hold dear, is safer than it was the day before. These are the

playthings of the childhood of Civilization, the instruments of the barbarian. They belong to a bygone age and should be buried with the dead past before they inflict another great calamity upon mankind.

This destruction of the instruments of war will cause a saving that will double even the wages of the unskilled laborer.

In addition to the saving of Universal Peace, the adoption of free trade, which will necessarily come before peace, will not only increase the prosperity of large nations like ours, with the greatest variety of surplus products, but will cause a much greater increase of prosperity in the smaller nations, with the less number of surplus products, because the people of the smaller nations will be able to employ their labor and capital in the production of the surplus.

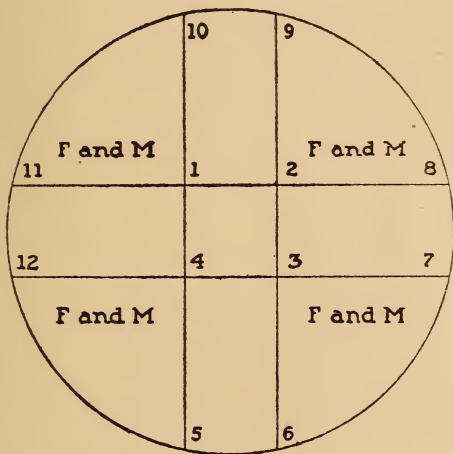
Also the government ownership and operation of the Public Utilities, with the savings of the common people on a five per cent basis, will provide a safe investment at a reasonable rate of interest, which will cause the laboring men to save their money instead of squandering it in saloons for intoxicating beverages.

As time rolls on and the construction of the Universal Civilization progresses, a condition of prosperity and happiness will develop of which we at this time cannot have the least conception.

That irresistible force, the constant pressure of the selfish mainspring of human conduct, was more especially provided by the Creator for the construction of this column, which will be the crowning glory of man. It is plainly based upon the

proposition that the Earth was created for mankind and the fruits of the Earth are the gift of the Creator to all.

Diagram Showing Construction of Twelfth Column



Religion



HERE knowledge goes the Christian religion follows. It appears to be the only religion that requires universal education, that thrives on the increase of knowledge, that is strengthened by every new discovery of science.

Religion

RELIGION is the recognition of a supreme being and is to each individual according to his intellectual attainments. It defines man's duty to his Creator and to his fellow men.

Religious liberty is the discovery and application of the natural law that every one has the right to his own religious opinion.

The plain duty of man to mankind is to observe and practice the golden rule. "Do unto others as you would that others should do unto you."

To do his work, at least not obstruct it, to establish universal peace and harmony and carry the Christian religion to all nations, is the duty of man to the Creator.

It is almost useless to undertake to accomplish this great work by sending a few missionaries to heathen or uncivilized countries. The ignorant and uneducated cannot understand, consequently cannot embrace, the spirit of the Christian religion.

“They may,” says Mr. Buckle, the great historian of Civilization in England, “build churches and attend the meetings, adopt the rites and ceremonies of the new religion, but the religion itself cannot be adopted by an ignorant people; the ignorance must first be removed.”

The forward movement of Christianity depends upon the general diffusion of knowledge.

Where knowledge goes the Christian religion follows. It is the only religion

that requires universal education, that thrives on the increase of knowledge, that is strengthened by every new discovery of science.

As trade was intended by the Creator to be the great civilizer of mankind, the immense increase of trade and travel and the corresponding increase of prosperity in all nations, that will be caused by the downfall of protection from poverty by taxation and the maintenance of peace on a war basis, will cause an awakening of the people, resulting in the desired diffusion of knowledge, which will necessarily lead to the adoption of the Christian religion by the people of all nations.

Then will the magnificent structure, the grandest work of man, be complete, according to the plans and specifications of Him who doeth all things well.

Notes.

Note 1. The word man as used in this book includes both men and women. So far no scientific reason has been discovered for making any distinction in the rights, either political or otherwise, of individuals on account of sex.

Universal Peace and Universal Civilization cannot be attained without perfect equality and the combined effort of both men and women.

Note 2. Mr. Buckle, whom I have often quoted in this book, repeatedly warns us of the danger of the abuse of power by any class of people. Speaking of the con-

dition of the people of India, he says: "It was therefore to be expected that the unequal distribution of wealth should cause an unequal distribution of power, and there is no instance on record of any class possessing power without abusing it."

Again he says: "The love of exercising power has been found to be so universal that no class of men who have possessed authority have been able to avoid abusing it." To allow the bankers to issue money and control the amount is evidently conferring upon them a power which they will be sure to abuse.

Note 3. The danger of conferring too much power upon any class of the people, as shown in Note 2, can be plainly seen at the present time in the abuse of power by

those in control of the Judicial department of our government.

“Of all the various ways in which the imagination has distorted truth,” says Mr. Buckle, “there is none that has worked so much harm as an exaggerated respect for past ages. This reverence for antiquity is repugnant to every maxim of reason.”

The backward state of civilization at the present time in China is the result of looking backward for wisdom.

The Dred Scott decision and other decisions along that line before the War of the Rebellion were not up to the intellectual attainments of the time and caused the people to have utter contempt for the decisions of the court.

At the present time every profession, every industry, every department of the

government, excepting the legal department, is progressing, seeking for knowledge, making new discoveries, adopting new and better methods, but the legal profession stands still. Go into a lawyer's office and ask for information and he will turn his back to you, take down a lot of old musty books and look backward for wisdom.

Of all the people of any community the lawyers and judges alone look backward for wisdom. They deny themselves the advantages of education and devote their time to ascertaining how their ancestors decided legal questions.

The difference between our country and China, which will not be denied by any one with ordinary intelligence, consists in this fact; in China all the professions, all the people, worship their ances-

tors, look backward for wisdom, while in our country the legal profession, the lawyers and judges alone, worship their ancestors.

Now that the Chinese are waking up, looking forward, cutting off their cues or "pig tails" as we call them. if it did not conflict with my ideas of personal liberty, I would advocate the importation of a ship load of the discarded "pig tails" and compel every member of the legal profession to wear one or more, so the voters could easily recognize them and keep them out of the legislature and other positions requiring a forward instead of a backward education.

The present judicial system, like the tariff system and the financial system, is altogether too complicated for the common people to understand, consequently it

will soon be abandoned and the way provided by the Creator for adjusting disputes, misunderstandings and differences between individuals and nations will be adopted. Manifestly if the Creator had failed to provide a way of settling or adjusting such disputes, then the whole scheme or theory of this book is not based upon truth.

Justice

Take a little duck and a little chicken just able to walk and place them by the side of a dish of water; the chicken will probably take a drink and then walk away from the dish but the duck will jump into the water, wiggle his little stump of a tail, take a drink and wink his eye at you, as if to say: "Thanks, that is just what I was looking for." We call this knowledge of the duck and the chicken instinct. It was given them by the Creator for their own welfare.

In order to establish and perpetuate government of the people, every child is born with a knowledge of Justice, which

is the only knowledge or instinct given to mankind by the Creator. Any close observer of children can notice this knowledge and love of justice by the time the ordinary child is old enough to talk.

This idea that law is not necessarily justice is the very height of nonsense. The judges cannot make laws and enforce them or make unjust decisions and enforce them any better than the Clergy could make a religion and enforce it. We all know that the Clergy has been shorn of their power and in its place we now have religious liberty. The law, like religion, depends upon and is the result of the intellectual attainments of the people. The creed and the constitution, the law and the religion, must advance with the progress of knowledge.

The law and religion of an educated

and civilized people cannot be forced upon an ignorant and barbarous people; neither can the law and religion of the past be forced upon the people of the present.

At the present time we have allowed the courts to magnify their power and importance to such an extent that the whole judicial system of the government will soon be abolished and the old musty law books, containing at least three decisions on both sides of every question, will be laid away with the dead past, and in place of this system we will have nothing but the jury; instead of the justice of the peace I can imagine we will have a jury of three men elected by the people, two of whom will have the power to decide the case; instead of the County and Circuit courts we will have a jury of nine elected by the people of the county, six of whom

will have power to decide the case; and instead of the Supreme court a jury of twelve to be elected by the people of the state, nine of whom will have power to decide the case. The juries will have power to enforce their decisions and punish individuals for contempt, not for contempt of a court that looks backward for wisdom but for contempt of the people. The jury alone should have this power.

Under this system there will be no cause for keeping any record of the proceedings of the jury or how the cases are decided. No two cases are exactly alike and the next jury will know as much or a little more than the last one.

At the present time the lawyers put in a great deal of time trying to get at least one man on the jury whom they hope to be able to bribe or befog with their so-called

eloquence. After the jury is at last selected, the principal object is to prevent the witnesses from telling the truth, or only allowing them to tell a part of it. After they are done the judge submits or gives them a lot of foolish instructions, telling them what the law is. Now, if the reader will stop and think a few minutes he can easily see how foolish all this is. In the first place the jury knows justice just like the little duck knows water. They do not need any instruction from any one and especially from a judge who befogs his brain looking backward for wisdom.

The facts of the case are the People, the Jury, are the judges of the law and the evidence and they have their instructions, a knowledge and love of justice, from the all wise Creator who made the law that holds the Earth in its orbit and gave the little duck instinct so it knows water and

knows it can swim, and gave the little chicken instinct or knowledge so it knows water and knows that it cannot swim. The reader may not be convinced but I have tried to show that He made the laws to establish and perpetuate government of the people, which is only a part of His scheme for the construction of the Universal Civilization and carrying out His intention, "Even as the green herb have I given you all things."

The demand of the people at the present time for the initiative and referendum and recall is the beginning of the downfall of the present judicial system. It shows that the people are determined to govern and there is very little more danger that "Government of the people, by the people, for the people shall perish from the Earth" than there is of the moon falling into lake Michigan.

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